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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

Jackson, Miss., May 28, 1936

NEW SERIES
VOLUME XXXVIII. No. 22

Our 1936 Commencement Season

A cordial invitation to attend our 110th annual commencement exercises is extended to alumni, former students, prospective students, and friends. The three day program of attractive exercises is listed below.

Saturday, May 30

- 10:00—Music by the Miss. College Band.
- 10:30—Freshman Oratorical Contest for the Nelson Medal. Contestants are John Pohlman of St. Louis, Missouri, W. A. Sullivan, Jr., of Natchez, Miss., Cecil Knowles of Garlandville, Miss., and Thad Amack of Kentwood, La.
- 11:30—Sophomore Oratorical Contest for the Wallace Medal. Contestants are Eugene Burnette of Columbus, Miss., Kenneth Coleman of Jackson, Miss., Paul Stevens of Houston, Texas, and Roy Noble Lee of Forest, Miss.

Sunday, May 31

- 11:30—Baccalaureate Sermon with Dr. T. L. Holcomb of Nashville as guest speaker.
- 3:00—Memorial Service in which recently departed alumni will be honored.
- 8:00—Sacred Concert, given jointly by the Hillman College Glee Club and the Mississippi College Band.

Monday, June 1

- 7:30—Senior Breakfast, given by the faculty.
- 9:00—Meeting of the Board of Trustees.
- 10:00—Music by the Mississippi College Band.
- 10:30—Junior Oratorical Contest for the Trotter Medal. Contestants are Bowen Dees of Clinton, Miss., John Weems of Meridian, Miss., G. A. Bynum of Laurel, Miss., and Jack Merritt of Moselle, Miss.
- 11:30—Extemporaneous Debates for the Lee-Emerson Medals. Juniors and Seniors are eligible.
- 12:30—Alumni Luncheon. Special sections will be reserved for the classes in reunion.
- 3:30—President's Reception, honoring Seniors, their parents and friends.
- 5:30—Graduating Exercises. The baccalaureate address will be delivered by President D. M. Nelson.

—BR—

Cornelia, the mother of the Gracchi, is made famous by her saying, "These are my jewels." This was said in answer to another Roman matron who was displaying her beautiful gems. Cornelia either had none of these or placed little value on them, for she introduced her two boys with the proud devotion of a mother, and said, "These are my jewels." In every honorable walk in life, particularly in the highest walks of life measured in terms of usefulness, Mississippi College points with pride to the men who have gone from her walls and says, "These are my jewels."



PRESIDENT D. M. NELSON

Dr. D. M. Nelson will complete his fourth year in the presidency of Mississippi College on June 1. Phenomenal success has come to the college under his brief presidency.

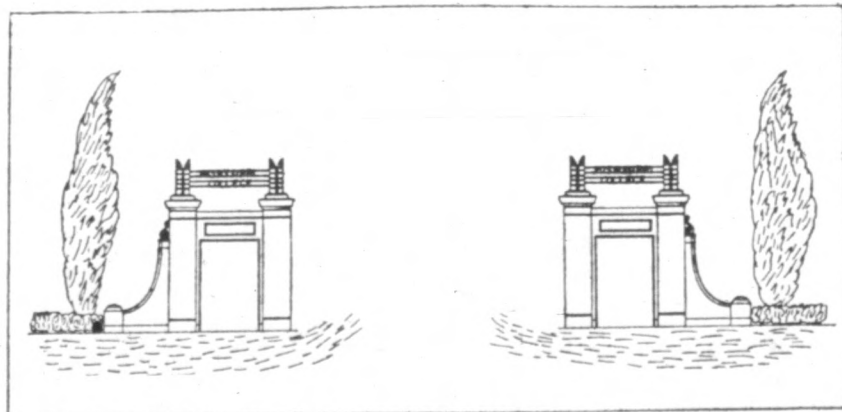
WHY GO TO MISSISSIPPI COLLEGE?

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(Excerpt from recent pamphlet, "After High School, WHAT?")

1. Mississippi College is old enough to be permanent yet with all modern facilities and equipment.
2. Mississippi College is small enough for forming close personal friendships with students and faculty and large enough to carry on all programs incident to a happy, helpful, and healthy college life.
3. Mississippi College is a standard college, whose work is accepted everywhere.
4. Mississippi College's graduates and former students take first rank in business, in the professions, in church activities, and in the affairs of state.
5. Mississippi College offers a maximum of opportunity for a minimum of cost. Wisdom is with those who choose Mississippi College.

SEND FOR CATALOGUE



MEMORIAL GATEWAY—(By Classes of 1885 and 1935)
Enter Here To Increase In Stature, Knowledge, and Wisdom.
Depart To Share Your Culture with All Mankind.

We Admire Mississippi College

That Mississippi students like Mississippi College is revealed by the fact that from seventy of the eighty-two counties of our state students have come to us this year. The college continues to have a splendid appeal to Mississippi boys. Yet, the appeal of the college impressed more students from outside the state this year than ever before. Eleven states in addition to Mississippi sent students to us this year. Some of their reasons for coming are given here.

Alabama: "The two chief reasons why I like Mississippi College are, first, that there is an unusual spirit of friendliness among the students on the campus; second, the type of instruction afforded by the highly educated and widely experienced faculty is remarkable."—Charles Blass, Alabama.

"I like this college because of the interest in individual students which characterizes the faculty, because of the unexcelled Christianity Department, and because of the environment of friendship on the campus and in the community."—Tilford Junkins, Alabama.

"The religious atmosphere of Mississippi College cannot be excelled. The standards of scholarship are the best."—James H. Reno, Alabama.

Maryland: "In coming twelve hundred miles, I expected much from Mississippi College. I have found the college fully worthy of having students come from any distance."—Randolph Carpenter, Maryland.

Iowa: "Perhaps the most striking things about Mississippi College are the friendliness of fellow-students, the personal contact with professors, and the enthusiastic student spirit."—Raymond Andrews, Iowa.

Illinois: "... The curriculum contains the very best subject matter for the course I wish to pursue, and the expenses are so low that with the abundance of self help which exists, any student with ambition can attend Mississippi College."—Harold Schmaltz, Illinois.

Missouri: "I like the college for its splendid school spirit, the atmosphere of friendliness, the democratic spirit of the faculty, and the fine spirit of the athletic activities."—John Henry Pohlman, Missouri.

Tennessee: "Mississippi College is ideally located, has high standards of scholarship, and the greatest spiritual atmosphere I have ever known."—E. R. Pinson, Tennessee.

Texas: "Mississippi College has opened to me a world which I did not know before. My experiences here have resulted in my making the two greatest decisions of my life. I am deeply grateful for the experience of such a school."—Paul M. Stevens, Texas.

Louisiana: "The wholesome atmosphere, Christian influences, and the efficient faculty of Mississippi College are reflected wherever her alumni are found."—Harold Graf, Louisiana. (Continued on page 2)

ACADEMIC STRENGTH OF MISSISSIPPI COLLEGE

Affiliation: Mississippi College is a full member of the Southern Association of Colleges, the standardizing agency for Southern States. Membership is also held in the American Association of Colleges. We are thus assured of full approval for our graduates in the leading graduate and professional schools of America.

Faculty Strength: Mississippi Baptists may be justly proud of the faculty strength of their oldest college. Few colleges in the South possess a higher percentage of graduate degrees on their faculties than does Mississippi College. On its faculty there are eleven members who hold the Ph.D. degree, the highest academic award given in American universities, and five members who hold the honorary degrees of LL.D. or D.D. The 1935-1936 staff is listed here:

Officers of Administration

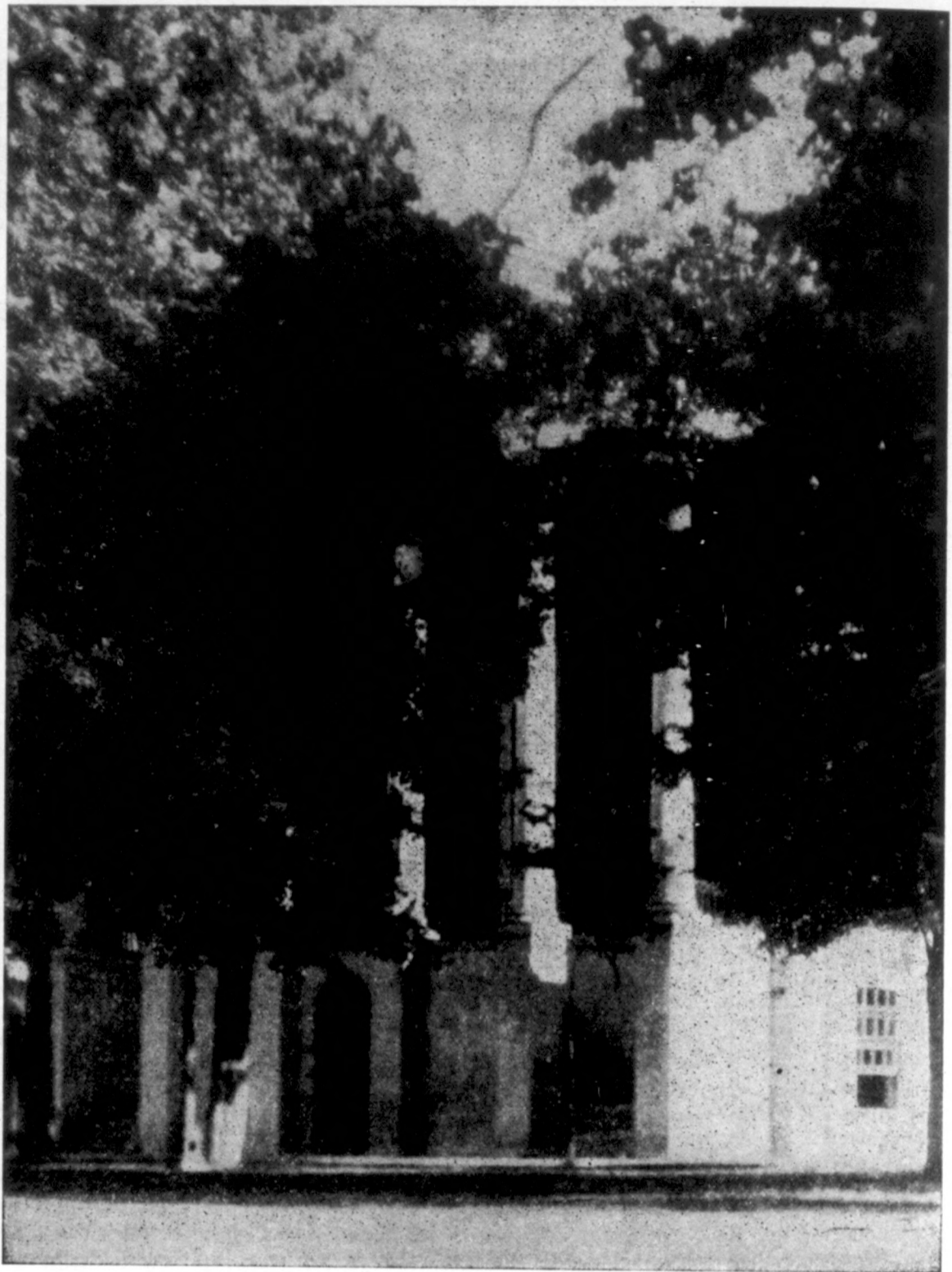
Dotson McGinnis Nelson, Ph.D., LL.D., Pres.
John William Provine, Ph.D., LL.D., President-Emeritus.
William Herbert Sumrall, Ph.D., LL.D., Dean.
Alvin Walter Hanson, Ph.D., Dean of Students.
Addie Mae Stevens, A.B., Registrar-Secretary.
Baylus Richard Albritton, A.B., Bursar.

Professors Emeritus

Patrick Henry Eager, M.A., Professor Emeritus of English.
James Madison Sharp, M.A., Professor Emeritus of Mathematics.

Teaching Faculty

Emmett Evert Bratcher, M.A., Associate Professor of Education.
Paul Meredith Crawn, M.A., Music Director of Glee Club.
William Richard Hale, Ph.D., Assistant Professor of Mathematics and Social Science.
Alvin Walter Hanson, Ph.D., Associate Professor of Physics.
Joel Reuben Hitt, B.S., Professor of Mathematics.
Thomas Stanfield Hitt, A.B., Assistant Professor of Physical Education.
Atley Archer Kitchings, Ph.D., Professor of Modern Languages.
Walter Melvin Landrum, A.B., Assistant Professor of Physical Education.
Murray Latimer, M.A., Professor of Greek and Latin.
William Tyndale Lowrey, M.A., D.D., LL.D., Assistant Professor of Christianity.
George Hazelrigg Mackie, Director of Band.
Dotson McGinnis Nelson, Ph.D., LL.D., Professor of Physics.
Michael O'Rourke Patterson, Th.D., D.D., Professor of Christianity.
John William Provine, Ph.D., LL.D., Professor of Organic Chemistry.
Stanley Lewis Robinson, M.A., Professor of Physical Education.
George Marion Rogers, B.C.S., Professor of Commercial Science.
William Otho Sadler, Ph.D., Professor of Biology.
William Herbert Sumrall, Ph.D., Professor of Education and Psychology.
Chester Eugene Swor, M.A., Assistant Professor of English and Director Student Activities.
Walter Fuller Taylor, Ph.D., Professor of English.
Franklin T. Walker, M.A., Th.M., Acting Professor of English.
Jesse Thomas Wallace, Ph.D., Professor of Social Science.
Arthur Eugene Wood, Ph.D., Professor of Chemistry.
Margaret Bennett, Librarian.
Mrs. Rosa Dykes Quisenberry, B.A., Librarian.
Hartwell Taylor Ashford, M.D., College Physician.
Mrs. J. A. Rowan, Matron of Hospital.
Mrs. C. C. Johnson, Matron of Chrestman Hall.
Mrs. Mary Merrill Gray, Dietitian.



"HISTORIC OLD CHAPEL, CRADLE OF THE HIGHER EDUCATION PROGRAM OF MISSISSIPPI BAPTISTS"

THE 1935-1936 SESSION

The session just closing has been a happy one for both faculty and student body. We feel sure that we have never had a busier session from the standpoint of curricular and extra-curricular activities. A very high type of work has been done by the students under the direction of faculty members trained in the best of America's graduate schools.

In our nine-months' session we have enrolled 384 students from twelve different states. From seventy of the eighty-two counties of Mississippi students have come, thus giving us one of the most representative student bodies we have ever had.

A distinct note of happiness has pervaded the student body as evidenced in the efficiency with which all student activity work has been done. Some records never attained before have been reached this year in student clubs.

1936 SUMMER SESSION

The Summer sessions of Mississippi College have proved highly popular for many years. We look forward to a fine session of eleven weeks this Summer. Advance indications promise a good attendance. As of last Summer, we shall have our work divided into units of three weeks each. Consequently, a student who can come for

only three weeks can make three semester hours of college credit. The dates for the term beginnings and endings are these:

First Term: June 4th-June 23rd.
Second Term: June 23rd-July 13th.
Third Term: July 13th-July 31st.
Fourth Term: July 31st-August 19th.

Courses will be offered in the following departments:

BIOLOGY, EDUCATION, ENGLISH, LATIN, FRENCH, MATHEMATICS, PHYSICS, SOCIAL SCIENCE, PHYSICAL EDUCATION.

Further information may be had from the Summer School Bulletin, which will be sent upon request.

—BR—

WE ADMIRE MISSISSIPPI COLLEGE

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(Continued from page 1)

Arkansas: "In my three years in Mississippi College, I have found it to meet every need of the student. Its friendship, fellowship, and student spirit are unsurpassed. My choice of Mississippi College has proved to be a wise one."
—Frank Huffman, Arkansas.

Kentucky: "The training program of Mississippi College is wonderfully complete. Students receive training in the spiritual, mental, physical, and social phases of their lives."
—Arnett Williams, Kentucky.

DIRECTORY OF STUDENT ACTIVITY LEADERS FOR 1936-1937

President of Student Body, Earl Fortinberry, Clinton, Miss.

Vice-President of Student Body, Charles Treadway, Hollandale, Miss.

Secretary-Treasurer, Will H. Blackwell, Tupelo, Miss.

Attorney, Bowen C. Dees, Clinton, Miss.

Head Cheer Leader, H. B. Anding, Flora, Miss.

Associate Cheer Leaders, Hugh Brimm, Memphis, Tenn., and Eugene Burnette, Columbus, Miss.

President of the Senior Class, Frank Huffman, Blytheville, Ark.

Editor of Tribesman, Annual, John W. Weems, Meridian, Miss.

Editor of Collegian, Newspaper, Herbert Carver, Eupora, Miss.

Business Manager Tribesman, Howard Morris, Clinton, Miss.

Business Manager Collegian, Vincent Crawley, Hollandale, Miss.

Captains Football Teams, Earl Fortinberry and James Hitt, Clinton.

Captain of Baseball, R. P. Bailey, Meridian, Miss.

President of Band, Frank Brown, Gulfport, Miss.

President of Glee Club, Frank Huffman, Blytheville, Ark.

President of Dramatic Club, Bowen C. Dees, Clinton, Miss.

President of Pre-medical Club, G. A. Bynum, Laurel, Miss.

Religious Activity Officers

President of B. S. U., Frank Huffman, Blytheville, Ark.

President Ministerial Association, Chester Molpus, Meridian, Miss.

Directors of Noonday Prayer Meeting:

Hugh Brimm, Memphis, Tenn.

Charles Treadway, Hollandale, Miss.

Presidents of Sunday School Classes:

William Beswick, Blue Mountain, Miss.

Paul Stevens, Houston, Texas.

William Huff, Forest, Miss.

Elton McAmis, Clinton, Miss.

Presidents of B.Y.P.U.'s: Willis Glover, Hattiesburg; Earl Fortinberry, Clinton; Freeman Gillespie, Pleasant Grove; Roger Skelton, Grenada; James Dunagin, Union; Jack Merritt, Mosselle; Van Hardin, Calhoun City.

Director of B.T.U., Will Blackwell, Tupelo, Miss.

Other Members of B.S.U. Council, Bowen Dees, Thad Amacker, Eugene Burnette, Howard Aultman.

Note: Some organizations have not elected their officers. The many other associate officers of the above groups are not listed here.



CHRESTMAN HALL

Mississippi College affords living accommodations of the most modern type. This Hall is entirely fireproof and equipped with the most recent innovations for dormitory comfort.

TRUSTEES OF MISSISSIPPI COLLEGE

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The Trustees of M. C. are as follows:

J. W. Mayfield, McComb; T. M. Hederman, Jackson; Webb Brame, Yazoo City; F. M. Coleman, Jackson; A. S. Bozeman, Meridian; Greek L. Rice, Jackson; Andre C. Puckett, Columbus; R. L. Bedwell, Columbus; W. E. Farr, Goodman; J. E. Wills, Newton; R. E. Jackson, Cleveland; W. A. Sullivan, Natchez; Kern Pratt, Greenville; J. W. Lee, Batesville, and N. R. McCullough, Hattiesburg.

IF—YOUR SON IS INTERESTED IN

MUSIC: Our Band, consisting of sixty members, is equipped with several thousand dollars worth of the finest material equipment and is directed by one of the most capable bandmasters in the South.

Our Glee Club, consisting of forty voices, is offered a full program of vocal training in chorus, quartette, and solo work.

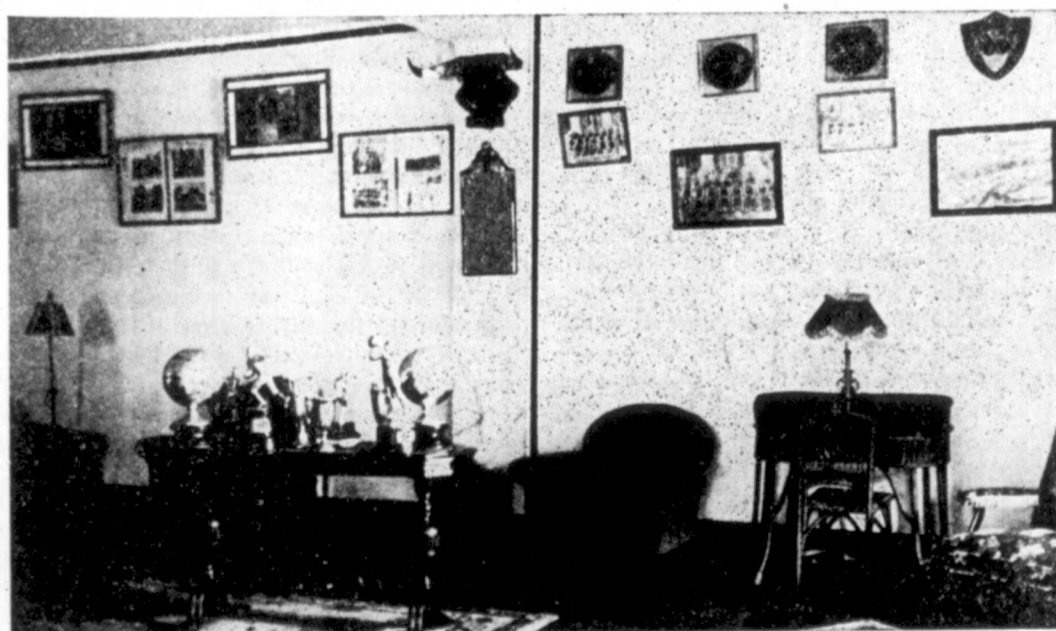
ATHLETICS: Our athletic program includes Football, Basketball, Baseball, Track, Tennis, Swimming, and all the Gymnastic activities desired by the students. Our intercollegiate program is strictly amateur; therefore, any student who wishes to participate is welcomed. Classes in physical education are required for two years.

DEBATING: Two literary societies promote weekly programs of debates, discussions, open forum gatherings, and oratory. Varsity and Freshman debating squads are chosen and trained thoroughly by the English Department of the college.

RELIGIOUS ACTIVITY: Five Sunday school classes, eight B.Y.P.U.'s, noonday prayer meeting, Ministerial Association, after Church Club, and informal devotional groups carry on a full religious activity program.

PROFESSIONAL ACTIVITY: We have Pre-Med, Pre-Law, Pre-Dental, and Pre-Engineering courses. A Pre-Med Club is organized for all the students who are interested in medicine or related professions.

SOCIAL ACTIVITY: In cooperation with Hillman College for girls, we offer a series of well planned social activity contacts for each month. We employ a full time Director of Student Activities who directs these plans.



STUDENT CLUB ROOM

The Student Activity life of Mississippi College students has frequently been cited for its excellence. More than a score of well organized student clubs offer a wide range of activity in the extra-curricular life of the college.

EDITORIALS

At the meeting of Sixteenth District Rotary Convention in Clarksdale last week Pastor Harry Leland Martin was elected governor.

When the Southern Baptist Convention met in St. Louis in 1871 the Baptists were about one to one hundred of the population. This year the proportion is about one in 37.

Baptist missionaries along with others have been compelled to leave Mexico. There are many Mexicans who are Baptists and they are carrying on. You can help them by taking them to the throne of grace.

Our office enjoyed visits of Dr. John Lawrence Slaughter and his sister, Mrs. H. P. Clause, whose father and mother live in Jackson. Dr. Slaughter is pastor now in Richmond, Va., and Mrs. Clause is wife of the pastor at Bedford, Va. Dr. Slaughter preached Sunday for First Church, Jackson.

We with many others are sorry to hear of the illness of Dr. J. W. Mayfield, pastor of First Church, McComb. Returning from the Convention in St. Louis, he undertook to preach on Sunday morning against the advice of his physician. He was unable to finish and was suffering with high fever when the last report came to us. We hope before this his condition is much improved.

If anybody can stop us from singing it is the song leader who jerks up the folks by word and gesture and whoops them up, yanking them right and left to get them to sing or to sing it in some other way. We have seen a few of this kind who badly needed a bromide or paregoric or some strong sedative to save him and the congregation from a case of jitters. Singing ought to be worship, and worship is not timed by the racket of a threshing machine.

Baptist preachers of the Northern Convention have organized for the purpose of raising the standard among ministers. They say they want something like doctors and lawyers have in their national associations. They have agreed upon certain standards of conduct which are good so far as made known. Their purpose also is to raise the educational standard for ordination. They are said to have "fifteen points," one more than President Wilson had. When they go to telling the churches what educational requirements are necessary, they are dealing with a ticklish subject.

The Southside Baptist Church, Meridian, enjoyed a gracious revival May 3-13, with the Rev. Bryan Simmons, state evangelist, doing the preaching. Brother Joe Canzoneri sang the last three days. Twenty-five were added to the church, five by letter and twenty on profession of faith. Brother Simmons serves anywhere and everywhere. He is especially fitted for the work he is now engaged in. His evangelistic efforts are acceptable and blessed of the Lord, alike in city, village and countryside. May I offer this suggestion that we use and enlarge our evangelistic forces.—Blanding S. Vaughan, Pastor.

Pastor R. A. Morris of Holly Springs writes: "Brother J. P. Horton was baptized into Providence Church in Tippah County. He was ordained by the Chalybeate church, together with J. F. Ray, missionary to Japan, forty-two years ago. He taught school for twenty-one years, and was superintendent of education in Marshall County fourteen years. He served thirty churches as pastor, eight of them the second time, and three the third time. He had served the Colliersville church for ten years, serving them three years, then going to Central Ave., Memphis, for four years, returning to Colliersville in March 1929. His record shows he baptized about 2,500 people, married about 900 couples, and conducted more funerals than most any one of north Mississippi. Brother Horton was a lovable character, one of north Mississippi's best loved ministers. He had a genius for friendship, and has friends by the hundreds. At one time he could call every white man in Marshall County by name."

THE CHRISTIAN COLLEGE

—O—

There are people who say that there is no such thing as a Christian college; that education is not necessarily allied to religion; that mathematics is mathematics and chemistry is chemistry; and that you can't have Baptist mathematics and Baptist chemistry. That sounds wise until you look into it, and then it goes to pieces like a cloud castle.

There is no Baptist medicine, nor religious medicine, nor Christian medicine. No; but there is a vast difference in the people who administer it, the spirit in which it is done, the manner of those who are its ministrants. There have been and are good doctors who are not Christians; and there are good lawyers who are not Christians; but put a dozen good doctors or a dozen good lawyers in a row, and let me know that one of them is a genuine, thoroughgoing servant of Jesus Christ, with the Spirit of Christ in him, and I will take the Christian every time. So would you; so would any normal Christian man. You feel safer and you are safer in his hands.

Then why should there be any question or hesitancy as to the sort of teachers we have; or the sort of schools we will send to? You are not asked to send to a shabby, shoddy, second-rate school or college because it is a Christian school, a Baptist school. We may thank the Lord that we have Baptist schools which are worthy of our patronage, in which our boys and girls will have as good opportunity for the development of the finest and highest character as can be had anywhere.

The Christian home has the first responsibility in forming the character of our boys and girls and fitting them for life's work. And when they go away from home we owe it to them to see that their environment is such as to preserve all the spiritual values of the home. This can be done best by a Christian college, which is charged with the responsibility of completing their training for the work ahead. It is a critical period in the life of our young people. Failure here is fatal and cannot be remedied.

The editor is not a novice in observing the output of our colleges. He has had ample opportunity to study this matter at close range. The worth of a Baptist school can not be measured. Its influence in developing high ideals, in forming correct views of life, in enlisting our young people for useful lives, in identifying them with the churches which form the field of their future usefulness, this is beyond all measurement.

This week is featured the work of Mississippi College, an institution which has furnished the largest part of our Christian working force. Its past is glorious; its future is as bright as the morning.

—BR—

WHAT A CONVENTION CAN'T DO

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It is known of course there are some good people, and some not so good who don't believe in Conventions. They see or think they see the danger of the convention supplanting the authority of a church, though the constitution of every Baptist convention that we know anything about disavows any such prerogative.

But to our mind there is a danger which comes from the opposite direction, namely that of churches and individuals "wishing off" on a convention something they ought to do themselves. Just as a Catholic passes on to a priest all responsibility for his religion, just as some Baptists think they have hired a preacher to do their praying and their personal service to God and men, so there are individual Baptists and churches which seek to pass on to a convention all responsibility for evangelizing the world, including that part of it which is under their own noses.

They say somebody ought to do something about it. The board or the Convention ought to look after that place. They are like a group of folks who think they have delivered themselves of all responsibility when they have "appointed a committee to look after it." But responsibilities

are not discharged that way. Every church ought to look after the territory adjacent to it. Every man must be responsible for the one next to him, "each over against his own household."

Contributing money to missions does not fulfill our obligation. The way that Jesus worked and sent his disciples to work was man to man. It is to be feared that we have the feeling that we haven't as individuals enough of spiritual power to impart any benefit to others, and must combine in order to get up steam enough to undertake anything. "Passing the buck" is not an elegant phrase; neither is it a Christian procedure. The brethren who opposed enlarging the powers of the commission on social service argued that this is a thing for the churches to do. All right, now let's see the churches get busy.

—BR—

NORTHERN AND SOUTHERN BAPTISTS GET TOGETHER

—O—

The daily papers are naturally on the lookout for big headlines. This will account for some of the talk about Northern and Southern Baptists uniting. Another thing which accounts for such talk is just ordinary ignorance, of which there is a large perennial crop, not to speak of the sort that springs up every twenty-four hours. The ignorance of matters religious among many who undertake to tell about what is going on in the churches is monumental. We give all credit and praise to those who speak sympathetically and understandingly about religion in some of our daily papers. They are a blessing and a joy. They know that religion has practically a universal news value and they are honestly trying to carry the facts to the people. God bless them and increase their number.

But reporters have their orders from headquarters or know what their employers want. The higher ups generally think they know what the people want. But in reporting religious news it frequently happens as in other news that the exceptional attracts attention, and the more significant facts are overlooked or are not featured. It is customary to compliment the local newspapers of a city where the Convention meets, but we are bound to say from our point of observation, the Southern Baptist Convention got about the sorriest publicity in St. Louis this year we have ever seen. "We say the truth and lie not," even at the risk of being disagreeable.

Now these remarks, pertinent and impertinent, are provoked by the report of one edition of a St. Louis paper which we had sent to our address that we might know what happened. It had opportunity to report all of Sunday's and part of Monday's proceedings. There was only a small space devoted to it all and this space featured some remarks about a brother who proposed some unimportant matters.

Then we looked for the Associated Press report and found only some remarks of a brother from Washington about a federation of Northern and Southern Baptists. Evidently some had had their ears cocked for this sort of thing, anxious to herald it abroad. The brother's remarks were exceedingly vague and so far as the press report showed quite meaningless. He wanted an "alliance but not organic union." He wanted "cooperation to cope with present national and international problems." He said, "Divided we cannot speak with prophetic authority to the nations, proclaiming the will of God in this critical hour." Here is another quotation: "I hold that the time has come . . . for a real federation of Northern and Southern Baptists, so that on national and international issues, we will be no longer inarticulate, but will be organized to speak clearly and with authority our message to the modern world."

Now what does all that mean? Just nothing at all. Words! words! words! "Prophetic messages" do not come from crowds, nor from masses, organized, or unorganized. All of this talk about union of Christian bodies or federations in order to speak louder, or more articulately is just windy nonsense. Excuse the reference! We do not mean to be discourteous, but we would

save the credulous from gaping in astonishment at an exhibition of dust storm or brain storm. Forget it.

There is no possibility, nor any desire for any sort of union between Northern and Southern Baptists. Those who promoted this fellowship meeting in St. Louis had no such thing in mind. It was just a brotherly gathering to enjoy ourselves, to cultivate good-will, to show to one another and the world that we are brethren, that we love one another and have a common faith and a common task. There is no occasion and no need for any sort of union. Baptists are like water, they run together when ever they want to and separate whenever it seems best. A church in Maine can call a preacher from Mississippi if it wants to, and vice versa, and the preacher can go if he wants to without asking permission from anybody. This writer has been pastor on both sides of the Mason and Dixon line and felt no jolt at crossing, coming or going. A church in Illinois can belong to the Southern Baptist Convention if it wants to and its nobody's business. They do this very thing in fact.

All talk about Northern and Southern Baptists uniting comes from a misunderstanding of our church polity. We are as free as water. We go as we please and do as we please, trying to please the Lord. Nobody can tell a group of churches where they must belong. They don't have to belong to anything if they don't want to. We are one in spirit and purpose. The method of work is left for each to settle for himself. Our differences and divisions are not sectional nor doctrinal. We are merely united for geographical convenience and for efficient service. Both Conventions are probably too big now to do their best work. smaller groupings would probably distribute responsibility and develop more workers. Nobody need get excited about any union of the Conventions. The ecclesiastical polity of other denominations may favor union among them. But Baptists are not built that way.

—BR—

Pastor Ray Lewis had Earl Edwards to lead the singing in the week's meeting in Artesia. The Lord gave them a gracious revival.

Editors are often much humiliated by some type error in the paper. But sensible readers are usually able to make out the meaning and willing to make allowance for human frailty. Reader, be kind.

Mrs. Ben F. Eager died recently in Louisville, Ky., and her body was taken to Hopkinsville for burial. She was the widow of Dr. Ben Eager, one of the large family of Eagers reared in Mississippi.

Congratulations to these fine young people. On May 22 Miss Virginia Cooper, daughter of Rev. and Mrs. W. R. Cooper of Tylertown, was married to Rev. C. L. Quarles, associate secretary of Alabama Department of Training in Montgomery.

Dr. I. E. Rouse was recently called to the pastorate of the Poplarville church. This is his native heath. He was graduated from Mississippi College, and later took the full course in the Louisville Seminary and the doctor's degree. His many friends in Mississippi would welcome his return. He has for some while been pastor of Hazelwood Church in Louisville, Ky.

We were pleased to get a set of the "Broadman Family Library," gotten out by the Sunday School Board. Here are five volumes, costing \$3.40 which will enrich any home where good reading is appreciated. The books are well selected, including humor which is a good tonic for anybody, stories which children and young people enjoy, pioneer history and devotional and instructive contributions by the best among us. The writers are well known and popular. Here is "Watching the World Go By" by the incomparable I. E. Gates; "When the West Was Young" by J. D. Freeman; "Star Trails To Life Beautiful" by Mrs. Cox and Mrs. Appleby; "River of Pearls" by Drs. Carroll and Lee, and "Once Upon a Time" by several authors. Take advantage of this offer of the Sunday School Board.

LET'S GO

"Ask the People and They'll Subscribe"

By A. L. GOODRICH, Circulation Manager

HOW SILER GOT THEM

Dear brother Goodrich:

In answer to your request as to how I got the Record into Merigold homes, I submit the following:

The matter of having the Baptist Record in the homes of the church here has been of great concern since I came. For some months we have talked as opportunity presented itself about the Baptist Record. Early in the year the church at prayer meeting voted that the matter be presented to the church. When I learned that the Workers' Conference would meet with our church, and that the Baptist Record would be presented, I put the matter aside until the conference since the conference would be of great help. After the conference definite plans were made and announcements as to the Sunday the campaign would start. The matter was presented to the W. M. S., and their cooperation was received. Then sample copies were sent to the homes on the week before the campaign. After this preparation the task was comparatively easy. All I had to do was to ask them and over fifty per cent of the homes subscribed.

Rev. J. W. T. Siler.

—O—

HOW NOT TO DO IT

"Dear brother Goodrich:

I have announced about the Record at the last three services and urged them to subscribe. There was no response."

(Note: We would have been surprised had there been a response. That plan never has worked.)

—O—

CARRAWAY SHOWS THE WAY

Recently brother C. C. Carraway, who is doing fine work as missionary in Deer Creek Association, heard about the Baptist Record campaign plan and decided to try it out at a small church composed mostly of people with very little of this world's goods. He sent in a list of half the families. What this good brother has done many others could do if they just WOULD. Brethren, please would. It will help your people. It will help your work. "Ask 'em, they'll subscribe."

—O—

QUITMAN HAS 80

Dead Dr. Lipsey:

I am enclosing new mailing list for Baptist Record, Quitman Baptist Church, also enclosing check to cover six months subscription for the entire list.

You will note that we have lost a few by death and a few have moved away. The Record helps.

Fraternally,

W. L. Meadows, Quitman, Miss.

—O—

THIS HURTS

On May first we were compelled to drop from our subscription list the names of 15 preachers because they had failed to renew.

No Mississippi Baptist preacher should let that occur. Certainly 3 cents a week is not too much for information about your own denomination.

—O—

THIS HURT TOO

May 1 we dropped names as shown below. Many of these would have renewed had they been asked. We are just one and Mississippi is no small state. What about a little help!

Amory 5; Biloxi 10; Brandon 4; Fayette 14; Forest 4; Georgetown 5; Hattiesburg 8; Route 1, Hazlehurst 9; Laurel 4; New Albany 13; Prentiss Route 2 and 3, 11; Potts Camp 5; R. F. D., Pontotoc 4; Sumner 4; Routes 2 and 3, Silver Creek 8; R. F. D., Mt. Olive 10.

Thanks for the help—for "Ask the people and they'll subscribe."

THANKS

To those named below for lists of subscriptions recently sent in:

Mr. Stuart S. Ward, Vicksburg; Miss Bernice Deaton, Thrasher; Prof. Luke Wallace, Oakland; Mr. John L. Magee, Mrs. E. C. Pitts and four others, Mrs. Herman Dean, Brookhaven; Mrs. P. C. Rainey, Crenshaw; Mrs. F. L. Gillespie, Miss Cora Armes, Mr. Boon, Mrs. G. A. St. John, Pleasant Grove; Mrs. Fae Clark, Petal, and 14 others; Miss Edna Blackwell, Collinsville; Mr. J. K. Alexander, Pattison; Mrs. W. R. E. Mitchell, Mrs. A. J. Maroney, Doddsville; Rev. J. L. Boyd, Vicksburg; Dr. J. A. Huff, New Orleans; Mrs. C. E. Russell, Florence; Mr. A. E. Turner, Miss Neva Herring, Beaumont, Route 1; Mr. Will Myers, Shivers; Mrs. Wincie Grady, Collins; Rev. A. B. Polsgrove, Charleston; Rev. R. A. Morris, Mr. Boyd Watkins, Holly Springs; Mrs. C. D. Barkley, State Line; Mr. J. C. May, Mr. E. L. Sutton, Sontag; Mr. W. H. Curry, Ruleville; Rev. H. G. West, Ecu; Mrs. R. L. Bunyard, Madison; Mrs. W. C. Nutt, Canton; Mrs. M. S. Perkins, Lexington; Mr. R. I. Gowan, McAdams; Mrs. John J. Loviza, Mrs. G. T. Hodges, Mrs. George Rodgers, Mr. J. C. Bobbs, Mrs. S. S. Mitchell, Mr. F. C. Wilcoxen, Mr. P. E. Cunningham, Miss Alberta Whatley, Miss Rena Mitchell, Mr. R. C. Trimble, Mrs. Hardy Jones, Mrs. F. G. Meek, Mrs. H. E. Bane, Prof. H. V. Cooper, Mrs. C. T. Carley, Vicksburg; Supt. J. H. Thompson, Mr. R. H. Hester, Mrs. L. Butler, Mrs. C. Miles, Schlater; Mrs. Zach Prevost, Boyle; Mrs. Percy Ray, Indianola.

—BR—

A new church was organized in Jacksonville, Fla., recently, Murray Hill, and C. E. Saunders was elected pastor.

On June 12-14 the Protestants in Geneva will celebrate the four hundredth year of the reformation led by John Calvin.

While some who are not Baptists talk about the Northern and Southern Convention uniting, the Watchman-Examiner suggests that four conventions would be better than two.

The church at Talladega, Ala., is 101 years old. Two pastors have served the church for over half this time, Dr. Renfroe 27 years and J. M. Thomas, the present pastor, 25 years.

Miss Palmeter who has taught music in Hillman College for 25 years passed quietly away Saturday night while asleep. She had lived a beautiful life and prepared many young women for great usefulness.

Sunday evening the vested choir from the Orphanage gave a beautiful musical program at the Clinton church to a good congregation. They were trained and led by Mr. Grazier. Prof. W. N. Taylor and Mrs. W. G. Mize accompanied them and took part in the exercises.

Pastor J. N. Holloway has led the Damascus church in Madison County in erecting a new building which was dedicated Sunday. This was followed by several days meeting in which Rev. R. A. Eddleman of Clinton preached. The pastor personally did a good deal of work on the house and the people followed his leadership.

Mr. W. L. Day, pastor's assistant in First Church, Jackson, says that Miss Leona Layender, library promotion secretary, Baptist Sunday School Board, will be in Jackson Sunday, May 31. She hopes to confer with pastors and interested members of churches in Hinds-Warren Association, on Sunday afternoon at 2:30, in T.E.L. room of the First Church. Pastors and others interested are urged to attend.

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

SOUTHERN BAPTIST CONVENTION

Walton E. Lee

FOURTH DAY—THE LORD'S DAY

The forenoon of today was given to the regular Sunday school and worship hour in the different evangelical churches in the city. As far as the supply was available the Southwide and state Sunday school workers attending the Convention were in service in the schools of the city. The pulpits of all the evangelical churches of St. Louis and adjacent territory were occupied by visiting ministers.

In the afternoon Dr. M. E. Dodd preached to a large crowd in the Auditorium on the text, "And I if I Be Lifted Up Will Draw All Men Unto Myself."

There were no services tonight in the Baptist churches of the city but all came together in the Auditorium for the regular order. The first hour of the program was given to a mass meeting in the interest of the Southwide B. T. U. work. The general theme of the addresses was "The Place of the Training Union in Baptist Life." Mr. J. E. Lambdin spoke on "Our Program for Expansion and Development." Mr. W. A. Jarrell discussed "Reaching Every Church Through the Association." Dr. G. S. Dobbins discussed "Possibilities in the B. A. U." "Growing a Great Training Union" was the subject of Dr. B. V. Ferguson of Ft. Smith, Ark. The program climaxed with a great address by Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board, on "The Challenge of Sunday Evening." This interesting and helpful consideration was merged into a period of mission addresses. In recent years but little time has been given to special addresses on missions on the Convention program. The throng tonight, the largest of any session in the proceedings, listened to two great messages, one by Dr. Lawrence and one by Dr. Maddry, secretaries of our Home and Foreign Missions Boards respectively. The older members of the Convention felt they were back in the days of Drs. Willingham, Love and Gray, whose passionate missionary appeals kept Southern Baptists on the main line of Christian service from which they have departed. Dr. Maddry gave impressions received on his recent trip to the foreign mission fields and frequently he exclaimed: "God forgive Southern Baptists, we have made but a beginning!"

FIFTH DAY—MONDAY MORNING

The "Bakers Dozen" were present at the open-hour to complete the work of the Convention. The number grew some as the day advanced. "Oh, how I love Jesus" was sung to open the program and D. I. Purser, of South Carolina, led in prayer.

Boards

In the report of the Committee on Boards made at this time those who are to constitute the Boards and Standing Committees of the Convention to serve next year were named. The only change noted in the representatives of Mississippi is the one on the Sunday School Board, Dr. B. Locke Davis being named to succeed Dr. V. E. Boston who recently moved from the state.

Sunday School Board

From the report of the Sunday School Board made at this time the following items of interest are culled:

The receipts of the Board for the year 1935 were \$1,728,931.84, an increase of \$25,046.79 over the previous year.

The contributions of the Board to denominational work were \$429,671.04 as compared with \$431,150.40 the previous year.

For the first four months of the current year the receipts from all sources have been \$499,568.06.

The Board issues 69 publications, divided as follows: 1 annual, 57 quarterlies, 7 monthlies and 4 weeklies. The annual circulation of these 69 periodicals reached the grand total of 32,329,668 individual copies.

The Board has published during the year 41 books, which seem to fill a very definite need.

Our people have received the new study

courses with enthusiasm and very satisfactory progress has been made.

There are 24,600 churches in the Southern Baptist Convention, of which 15,000 are one-fourth time churches and 5,000 one-half time. In order to render the largest possible service to every one of these churches the Sunday School Board adopted at its meeting November 26 the recommendation of the executive secretary and business manager to arrange a five-year promotional program, using the district association as the major unit for promoting every phase of Sunday School and Baptist Training Union work. All of our promotional departments accepted this action of the Board as a forward step and immediately set up an organization to make the plan effective.

Every phase of the work projected by the Sunday School Board was emphasized in the addresses by those speaking to the report, the discussion concluding with a great address by Dr. T. L. Holcomb, the Executive Secretary. The consideration proved an inspiring period in the Convention's proceedings.

Concluding Matters

The remaining business of the Convention was of routine nature. The Resolutions Committee appointed in the early hours of the Convention and to whom was referred a number of resolutions, introduced from time to time, made report and several resolutions of minor importance were adopted.

A time was given to the recognition of fraternal messengers, among these were Dr. James H. Franklin, President of the Northern Convention, which opens in this Auditorium on Wednesday of this week, and Dr. Holland Petty, President of the Baptist Convention of Ontario, Quebec.

The presence of Drs. Truett and Rushbrooke was noted in the Convention, having just gotten in from an extensive trip abroad bearing the greetings of Southern and English Baptists to Baptists of other lands. They are both to speak on the program of a joint fraternal conference between Southern and Northern Baptists to be held tomorrow.

Final Inspired Address

The closing Bible address was brought by Dr. J. Clyde Turner of North Carolina on Philippians 2:9, "Therefore also God highly exalted him." It was a fitting climax to a convention in which there were no very great mountain-top experiences but one characterized by a gradually rising tide of interest and importance.

—BR—

JOINT FELLOWSHIP MEETING NORTHERN AND SOUTHERN BAPTIST CONVENTIONS HELD IN ST. LOUIS, MO., MAY 18-19, 1936

Walton E. Lee

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A large number of the messengers to the Southern Baptist Convention held in St. Louis May 14-18, following its adjournment remained to join with the incoming messengers to the Northern Baptist Convention for a two days' fraternal conference.

Dr. John R. Sampey, President of the Southern Convention, and Dr. James H. Franklin, President of the Northern Convention, presided jointly over the conference.

As those attending the conference entered the auditorium they were handed a beautiful souvenir program issued by the Sunday School Board of the Southern Baptists and the American Baptist Publication Society.

The conference was welcomed to St. Louis by Dr. C. Oscar Johnson, pastor of the Third Baptist Church, in a most happy and cordial way.

The general theme of the program was "The Historic Baptist Principles For Today," different phases of which were the subjects of all the discussions.

Dr. Frederick L. Anderson, Professor Emeritus, Andover-Newton Theological Institute, discussed "The Historic Baptist Principle of Liberty." Among the many fundamental declarations given utterance to in the address, Dr. Anderson said, "Religious liberty is not only a

sacred right, but it is also a sacred duty. It is not merely something we enjoy for ourselves and our own groups, but as Baptists have always believed, something which it is our duty and glory, not to concede, but to proclaim and give to all men. We are not merely ardent believers in religious liberty, but zealous missionaries to spread it throughout the whole world, until all men are free to worship, if they wish to worship him at all, according to the dictates of their own conscience, with none to molest or make afraid."

It was said further: "The most dangerous enemies of liberty today are secularism and atheism. A vast wave of godliness is sweeping over the world. Unbelief steals into millions of minds. In this confused and difficult time large sections of our young people know not what to think, and whole nations forsake and abjure God. But they do not understand that in forsaking God, they forsake at the same time their liberty and their manhood."

"The Historic Baptist Principle of Regeneration" was the subject of a sermon by Dr. Ellis A. Fuller of Atlanta, Ga. The discourse of Christ with Nicodemus in John 3, was read as the scriptural base and the "new birth," a necessity to entrance in the kingdom of God, coming when personal faith in the Lord Jesus is exercised, was emphasized as one of the fundamental principles of Baptists.

The address of Dr. J. H. Rushbrooke, of London, England, secretary of the Baptist World Alliance, on "The Historic Baptist Principle and Indigenous Christianity in Asia" was a recitation of observations made on a visit just made in company with Dr. George W. Truett to the Baptists in other lands. These observations convince of the readiness of the lands afar for the Baptist message and the responsiveness to the efforts already put forth. All this to encourage renewal, intensified interest.

MONDAY EVENING

The music of the conference was an interesting and inspiring feature. The singing of the old familiar songs and hymns by the large gathering was supplemented by special numbers by select groups.

"The Historic Baptist Principle" as applied to the affairs of state claimed the consideration in the addresses of tonight's session.

Mr. James G. McDonald, a member of the editorial staff of the New York Times, and recently high commissioner appointed by the League of Nations for refugees coming from Germany spoke on "The Separation of Church and State as Illustrated in the Life and Work of Roger Williams." It was a matter of no small import to have a man of such world prominence to come so great a distance to address a gathering of Baptists North and South to pay tribute to the founder of an empire based on this basic principle of Baptists and laud them for their allegiance to this principle through the years. A word of warning was sounded by the distinguished speaker in calling attention to the fact that this cherished principle of religious liberty, for which our fathers stood and many were martyred, is being attacked with threatened destruction in these latter days.

The address of Dr. Sparks W. Melton of Norfolk was a clear concise history of how this principle of religious liberty resulted in bringing in the separation of church and state in Virginia and the struggles of these early Baptists to this end.

Historic Baptist Principles in National and International Relations was discussed by Mrs. Jessie Burrall Eubanks, second vice-president of the Northern Baptist Convention. The address was with such animation and spoken so rapidly it was heard with great difficulty. Much was said about these principles effecting a brotherhood among the people of all nations. A plea was made in conclusion that much earnest prayer should be made that a deeper fraternal spirit may prevail, which all could heartily approve.

TUESDAY MORNING

Dr. Inman Johnson, director of church music in the Southern Seminary, led in the song ser-

vice and Dr. Joshua Gravett led the opening prayer.

It is observed that the gathering is becoming more and more "tinged with color" as the time of the opening of the Northern Convention approaches. The discussions of the morning were around the theme of "Baptist Principles in Human Brotherhood." These principles "In Race Relation" was discussed by Rev. L. K. Williams, D.D., president of the National (colored) Baptist Convention of Chicago. The address was a lucid setting forth of the real relation that the two races should sustain to each other. It was interrupted at intervals with hearty applause. Any desire for social equality was disclaimed by this outstanding representative of the colored race.

"My white brethren," exclaimed the speaker, "don't you get it into your thinking that when the negro makes an effort to get into your family it is to become your brother-in-law but it is to become your brother in Christ."

Dr. Ryland Knight of Atlanta, Ga., discussed this important and difficult problem of race relationship from the standpoint of the true Southerner. The true relationship is that of the superior to the inferior and the superior is responsible for the best interest of the inferior, emphasized Dr. Knight.

The great need of the negro race today is a wise, intelligent, sympathetic, Christian leadership was pointed out.

Dr. E. A. Fridell, Seattle, Washington, delivered a splendid paper on "The Baptist Principles in Economic Justice." It was shown that out in all the departments of the economic life of the people of the world there is need of the principles upon which true Baptists operate that the highest and best interest obtain.

Far removed is the next speaker in location from the one that preceded. From Syracuse, New York, clear across the continent, came Rev. L. W. Smith to discuss Baptist Principles operating "In the Cause of Peace." It was announced that Dr. Smith was a chaplain in the U. S. Navy during the world war which in a large measure explained his impassioned plea that the Baptist principle be exercised in the prevention of war which said he, is blind murder and grows out of a heart filled with hate.

TUESDAY AFTERNOON

Going on in the consideration of the Baptist Historic Principles this afternoon's program made them apply in an effort to bring world-wide Christianity.

All the speakers are outstanding figures in missionary endeavor, making it indeed a mission program.

Mrs. F. W. Armstrong, president of the W. M. U. of the South, spoke on "Attempt Great Things for God; Expect Great Things from God." The Life and Work of Mrs. Henrietta Hall Shuck was reviewed by Miss Blanche Sydnor White, corresponding secretary of the W. M. U. of Virginia. The address of Dr. Rufus W. Weaver, Washington, D. C., on The Life and Work of Luther Rice was in the nature of an announcement of the centennial of his death, which will be observed in thousands of Baptist churches on Sunday, September 27, 1936, the day which has been set apart as Luther Rice Memorial Sunday. The observance of the centennial of his death will be held at his grave near Saluda, S. C., where will assemble thousands of Baptists from all parts of the nation, to hear our foremost leaders tell of the life and work of Luther Rice.

Two prominent foreign visitors were in the conference, viz: Miss Esther Sing of Ningpo, China, and Rev. C. Y. Ching, Shanghai, China, both leading Christian workers in their native land. Their addresses thrilled the conference.

TUESDAY EVENING

The assembly tonight was the largest by far that had assembled at any previous session, due, it was said by the presiding officer, to the prominence and popularity of the two men who are to speak.

"All Hail the Power of Jesus' Name," and "Majestic Sweetness" were sung and Dr. L. R.

Scarborough led in prayer.

The theme of the meeting was "International Fellowship in Winning the World."

The gathering being solely for fellowship the prevailing sentiment was expressed in an utterance given by the Texas Baptist Convention, "We hold the immemorial position of Baptists that all true believers in Christ are saved, having been born again; and this without the intervention of preacher, priest, ordinance, sacrament, or church. Therefore we profoundly rejoice in our spiritual union with all who love the Lord Jesus in sincerity and truth. We hold them as brothers in the saving grace of Christ and heirs with us of life and immortality. We love their fellowship and maintain that the spiritual union of all believers is now and ever will be a blessed reality. This spiritual union does not depend on organization or forms or rituals. It is deeper, higher, broader, and more stable than any or all organizations. We hold that all people who (truly) believe in Christ as their personal Saviour are our brothers in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion."

Rev. Toyohiko Kagawa of Tokyo, Japan, who has been in America for some months addressing religious gatherings of various kinds in the different denominations, was one of the two speakers. His address tonight was listened to by the estimated nine thousand present with deep interest. He speaks English very indistinctly and much that he said could not be understood but one thing was made plain and clear and that was that Jesus Christ purchased salvation for the lost by the shedding of his blood and he saves all who believe in him and the speaker said "I believe in him and he is my Saviour."

At the close of the address Dr. Dodd, upon whose invitation Kagawa is at this gathering to speak, was asked to make a statement in answer to those who have criticized. Dr. Dodd spoke of his visit to the man in his own land and home and said from this personal contact "I only wish I was as good a Christian as I believe him to be." He said further he might have erred in speaking of Kagawa as the world's greatest Christian because there are so many who are great and that he knew Kagawa would not make any such claim.

The other speaker on this closing session's program was Southern Baptist's incomparable and much beloved Dr. George W. Truett. He seemed at his best. His address was a recitation of his observations made upon a six months' trip in company with Dr. Rushbrooke, secretary of the Baptist World Alliance, and others, which trip ended with their arrival at this conference on Monday of this week.

The cordial reception given to our visitors by the Baptists in other lands and the successful results from the efforts put forth in the years gone as observed and recited by Dr. Truett served to give new zeal and a renewing of effort in the days ahead.

The earnest desire was expressed that there shall go out from this great gathering of Baptists, North and South, a missionary influence that will bring in a new day for Baptists and the cause of Christ around the world.

—BR—

Mrs. A. F. Crittendon is recovering from an attack of scarlet fever. This delayed somewhat their going to Ponca City, Okla.

We learn with sorrow of the death of brother T. J. J. Spurlock who was for about forty years treasurer of the Mississippi Association. He will be greatly missed, for there was no more loyal soul, nor one more genuinely esteemed by his brethren. Those who mourn his loss have in his life a stimulating heritage.

There were said to be 3,700 registered messengers at the St. Louis Convention, but there were more than twice this number in actual attendance. No effort was made to reserve seats for messengers. There was plenty of room for all. The messengers in 1935 numbered 4,268 and was larger still in 1934.

Wherever slot machines are in operation in Mississippi they are in violation of the law. And any officer who permits it has sworn to a lie for he promised to enforce the law.

Sam Raborn and I closed a meeting at Crossville, Tenn., May 17. We had 22 accessions to the church. We are now with Gellispie Avenue Church and Pastor J. E. Smith, Knoxville, Tenn. —A. D. Muse.

ATTENTION PREACHERS! No changes in the list of ordained ministers can be made later than June 9, 1936. Therefore please write me next mail and indicate all recent ministerial changes known to you—deaths, changes of fields, removals from state, new ministers ordained—also all needed corrections of initials, spelling of names, and addresses. Do it now!—E. P. Alldredge, 161 8th Avenue North, Nashville, Tenn.

We were sorry to miss the brief visit last week of Pastor H. T. Brookshire of First Church, Gulfport, as he returned from the Convention. He has found the people in Gulfport responsive to his leadership. The church has bought a pastor's home, is renovating the church building at a cost of about \$2,000. The congregations are good, and 25 have been added to the church since Feb. 1st.

The following hymns are among those written by Baptists: "Majestic Sweetness Sits Enthroned," "On Jordan's Stormy Banks I Stand," "My Hope Is Built on Nothing Less," "Almost Persuaded," "I Will Sing of My Redeemer," "All Hail the Power of Jesus' Name," "One More Day's Work for Jesus," "Shall We Gather at the River?" "Safe in the Arms of Jesus," "Rescue the Perishing," "More Like Jesus Would I Be," "He Leadeth Me," "I Need Thee Every Hour," "Blest Be the Tie that Binds," "My Jesus, I Love Thee," "The Morning Light Is Breaking," "My Country, 'Tis of Thee."

All praise to those who are trying to educate the people with reference to the evil effects of alcohol, for education is needed. But don't ever get the notion that education is a cure-all, nor a cure at all for any ill. Educated people go right on doing what they ought not. People do not need simply to know more; they need to be changed on the inside. And those who won't be changed on the inside have to be chained on the outside. Those who refuse to be changed must be chained, which being interpreted means that the law must be made to fit those who persist in wrong.

This thing of voting Miss So and So the "prettiest girl" and putting her name and picture in widely circulated papers is getting to be an abomination. It is more than any girl of ordinary sense can stand without serious injury to her mental equilibrium and threatens her character most seriously. A genuinely modest young woman will shrink from such bizarre advertising. Good taste is getting to be a scarce article in the world and good morals are threatened. Doctors a few years ago advised exposure of the person to the sun, but now they say this can easily be overdone, to the detriment of health. Publicity is a cure for many things, but it can also be the cause of many bad effects on those too highly publicized. "Vaunteth not itself is a good quality, ethically and aesthetically."

Report comes to us of the healthy growth of the church and Sunday school at Gillsburg. Here is a community a good many miles from the railroad in which linger the evidences and traditions of early interest in education. And the Lord is using the young pastor, brother De-laughter, to lead them forward. He spent three years in the Baptist Bible Institute and came to them with a zeal for souls. The church reached high-tide in attendance on Mother's Day, when 300 were present at Sunday school where they had only 40 a year ago. Mrs. Stewart is superintendent. There are 58 men in the Bible class. The program on Mother's Day was given by 25 children. There were 78 mothers in the congregation. The people are happy in the progress that has been made and full of high purpose for the future.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Notice: Last week we published New Hebron as the place for the 8th District meeting. But it will be at Monticello, June 9th as we had first planned.

The following letter will explain why I have waited so long to announce about our State Stewardship Chairman elected at our last Convention after the resignation of Mrs. Herman Dean:

"My dear Miss Traylor:

I have waited a long time to give you my answer about State Stewardship Chairmanship. I have sat down to write you many times but I haven't felt sure of my answer and so have delayed it for more prayer. I have felt a little overwhelmed over too much responsibility to do my best for a long while, and so my own answer would have been immediately 'no.' But believing the Lord wants me to do this, I will just have to lean heavily on Him for strength and guidance. For I know He is able to provide where He leads—and so I accept the high trust W.M.U. has placed in me and hope I may be of some value in this important phase of our work."

Mrs. Galla Paxton.

Conventions are held for the purpose of looking back over the achievements of the past year, the presentation for the plans of the year ahead and to accumulate inspiration and information to accomplish tasks going before. At the past W.M.U. Convention in St. Louis, Miss Mallory reported an increase in number of organizations—in 1934 there were 32,863, in 1935 she reported 34,645, an increase of 1,782. Mississippi's gains in organizations numbered 168. There was progress along all lines.

The plans looking forward to the Jubilee Celebration in 1938 and immediate plans for 1937 are challenging and will be brought to us in our literature in due time.

The inspirational hours at this Convention were many. At the beginning of each day's session Mrs. W. C. James, our former president, led us in very high hours of worship through scripture quotations, meditations, prayer and her deeply spiritual life. These were holy hours.

The hour given to the Jubilee of our Literature Department was most interesting. Mrs. Wharton gave "Incidents from History of Our Literature," that can be obtained from Birmingham headquarters for 15c per copy. This was most informing and made us appreciate the abundance we now have available. Kentucky, Texas, North Carolina, Missouri, Mississippi and Georgia had early publications that were presented by representatives dressed in costumes corresponding with the date of the publication presented. This presentation was very colorful and attractive.

The hours given to our missionaries, both Home and Foreign, challenged us to deeper responsibility for the lost souls at home and abroad.

The whole program of the Convention emphasized anew the privilege we have of being "Laborers together with God."

The W.M.U. Convention

The six sessions of Woman's Missionary Union, auxiliary to S. B. C., held in St. Louis, May 12th and 13th, will go down in W.M.U. history as one of the most outstanding annual meetings. Many features of this Convention helped to make it one of great inspiration and encouragement.

The celebrations of the fiftieth anniversary of Sunbeam Bands and of the Literature Department were high hours.

The presentation of our missionaries is always

an interesting and inspiring period of the program.

The commemoration of the Shuck Centennial held heart-throbbing interest and deepened missionary impressions.

The observance of the Shuck Centennial by Woman's Missionary Union by Miss Mallory and the Observance of this centennial in China, by Mrs. F. Y. O. Ling, followed by the unveiling of the lovely portrait of Henrietta Hall Shuck and the great missionary address by Mrs. W. J. Cox furnished a spiritual feast of good things and made us know that we were sitting together in heavenly places. The response in our hearts to it all was, Lord make us usable and help each of us to be useful in further extension of Thy kingdom.

The closing hour of that great day was used by Dr. J. Clyde Turner of North Carolina for a missionary sermon on our watchword for the year, "Jesus said, As the Father hath sent me, even so send I you."

Some of Dr. Turner's observations were:

1. Nature—using the first few verses of the 19th Psalm and quoting from Paul that the universe is a revelation of the power and deity of God.

2. His Word.—God reveals to us in His word His ideas and plans and in His word we can learn of the wisdom and love of God.

3. His Son. The full and final revelation.

In purity of life Jesus revealed the holiness of God.

In His works, Jesus revealed the mercies of God.

In His teachings, Jesus revealed the wisdom of God.

In His sacrificial death, Jesus revealed the heart of God.

Jesus came to reveal God, then

(1) The Mission of His church is to reveal God through Him. If Christians would live their religion it would sweep the earth. It would not be long before the nations of the earth would be at His feet. Jesus was sent to minister. "He went about doing good." He opened the eyes of the blind, he made the lame to walk, "As the Father hath sent me, even so send I you."

They are sick, they are hungry, they are sorrowing, Christians are sent to those in need.

Jesus came to save. The Cross was ever before Him. Above the physical need is the spiritual. Our supreme task is—The world out yonder to save. We are not responsible for the salvation of the world, we can't save a soul, God said to Ezekiel, Thou son of man I set thee as a watchman. We must do our utmost in the name of Christ to give the message to the world. He has the saving power, we are to give our best in self and substance, in making it known.

(2) The Field. Where did God send His Son? Not to just little Palestine. He did spend His ministry among the Jewish people, but you can't read the Bible without finding that God had the whole world in His program. The world needs Jesus. No other remedy for sin.

(3) The Equipment. "Receive ye the Holy Spirit." The need of the church is not for more members, not for more wealth, not for more organizations, but—more of the Spirit of Christ. How can we do the work Christ did? In His Spirit and power.

(a) Live as Christ lived. A worldly church cannot win,—not because of the strength of the enemy, but because of sin and weakness within.

Jesus stood in the midst of selfishness and saw a lost world to be saved. He saw beneath

racial lines. He saw in all mankind a brotherhood of spirit and love. He saw beneath externals. Beneath material comforts.

Jesus stood in the midst of materialism and saw, the majesty of the soul.

(b) Love, as Christ loved. He loved not only the lovely, but—the unlovely. Compares the difference in the way men love and the way Christ loved.

(c) Work, as Christ worked. Jesus was the busiest man that ever walked the earth. In His Spirit we will be workers and not shirkers.

(d) Sacrifice. We can't sacrifice as Christ did. But, we can catch the sacrificial spirit, take up our cross and follow Him, giving ourselves, giving our substance to promote the interests of His kingdom.

The story of the beautiful young woman who was to be married, but immediately before the marriage was to occur it was discovered she had leprosy. At first she questioned God's love. After living in a leper's colony and having the joy of leading a number of them to her Savior, she lived to thank the Lord for being a leper.

"The Son of God goes forth to war, a kingly crown to gain, his blood red banner streams afar, who follows in His train?"

This was a great Convention. It was a missionary convention, missionary in spirit, missionary in fervor and missionary in its challenge to the individual heart and to the group, to be "Laborers Together with God." Mrs. Ned Rice.

Throughout our W. M. U. Convention in St. Louis we were constantly reminded of the great contribution that Henrietta Hall Shuck made for missions in China. The small picture of her which was inserted on the front cover of our program served as a daily reminder of the Shuck centennial as well as Henrietta herself.

During the Wednesday morning session we were honored by having a special guest, Mrs. F. Y. O. Ling, corresponding secretary of the W. M. U. of Central China, to address the Convention. Her pleasing personality, her humility, and the gracious way in which she expressed her thanks for America's contribution to China touched and humbled our hearts. Not only did she review the progress of missions during the past century, but she showed us the needs of today and said, "How can we drink unless we know where the fountain is?"

Following the talk of Mrs. Ling, Miss Mallory was in charge during the unveiling of the beautiful portrait of Henrietta. An indelible impression was made on us as two nieces of Henrietta's stood one on either side of the picture. The spotlight was turned on and Miss Mallory in her gracious way presented the portrait to the W. M. U. Training School of Louisville, Kentucky. Miss Carie Littlejohn accepted the picture.

After having had the opportunity during the early part of the session of seeing and listening to many of our missionaries and hearing Dr. Maddy and Mrs. Ling, our hearts were amply prepared for the message brought by Mrs. W. J. Cox. Her subject was "Eternity's Glimpse from the Hilltop of a Woman's Heart." She mentioned that Henrietta Hall Shuck climbed the hilltop of her heart (1) in consecration, (2) self-mastery and (3) in vision. A ringing challenge came to each of us as we listened to Mrs. Cox's marvelous, inspirational address and surely there were many resolutions made that we would be more missionary-minded, and also try to emulate Henrietta in seeing lost souls, a lost world, her relationship to it, and her responsibility for it.

Evie Landrum

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Yalobusha S. S. Convention

The monthly teachers' and officers' meeting of the Yalobusha County Baptist Association met with Scuna Valley Baptist Church Sunday afternoon of May 17th. Seven of the 23 churches in the county were represented, as follows: Big Springs, Clear Springs, Coffeeville, Elam, Oakland, Scuna Valley and Sylva Rena. This was the second monthly meeting held and interest and attendance had increased over last month.

President L. D. Clements called the meeting to order. Sellers Denley conducted the devotional, with prayer by Rev. C. H. Ellard. T. T. Gooch discussed the Influence of a Good Sunday School on the Community; Mrs. C. C. Pate discussed the Benefits of Teacher Training; R. L. Breland discussed the Qualifications of Teachers. All subjects were interestingly discussed.

R. L. Spier led the singing with Miss Ruby Williams at the piano. The congregation was good and all were encouraged. The executive committee will arrange program for next monthly meeting and select place of meeting.

Two of the fine girls to graduate from Blue Mountain College this year are Misses Amie Lee and Mary Julia Stepp of North Carrollton, daughters of Mr. T. M. Stepp. They have made good records all the way through their four years in college.

With regret we hear of the death of Rev. Atley J. Cooper of Morton. Brother Cooper was a good preacher and also a good song leader. He was only forty-two years old, just at the age where he could do his very best service. But the Lord had other plans for him. May the Father comfort and bless his sorrowing wife and children.

Pastor L. Bracey Campbell, bishop of Canton Baptist Church, is

busy with his work in that good church. He writes: "I have been busy looking after my sick, my prayer meeting, my garden and other things . . . I begin a season of revival labor with Pastor C. O. Estes at Morton on Sunday, June 21." His summer season seems to be well taken up in revival meetings.

Reports come that Rev. J. M. Metts is improving and it is hoped that he will soon be able to occupy his pulpit at Water Valley Baptist Church again. His preacher-brethren have been supplying for him for several months, thus proving their brotherliness and their love for a brother in distress. May he soon be back in the Master's work.

Pastor C. H. Ellard reports progress at Carrollton and North Carrollton Baptist churches. He has just closed a two weeks Daily Vacation Bible School at Carrollton and has begun one at North Carrollton. He also reports that a fifth Sunday meeting will be held in Carroll County this month. That is progress.

Rev. L. J. Crumby is serving many of the Baptist churches in Yalobusha and surrounding counties. He has more than he can reach regularly so he has arranged with his churches and with Rev. Paul Kiihl for the latter to supply for the pastor. Brother Kiihl is well liked where he goes.

We were grieved to learn that two of the daughters of Mr. and Mrs. Harvey Johnson, of Coldwater in Neshoba County, were seriously hurt in an automobile accident recently—Miss Jaunita Johnson and little Miss Joan Johnson. Two other girls were hurt also, one of whom was Miss Marjorie Milling, daughter of Mr. and Mrs. R. M. Milling of Union. May all be well soon.

Rev. John R. Breland and Mrs. Breland of Jackson, La., attended the Convention at St. Louis. A card written while there tells: "Wife and I are here. This is written while the Convention is in session. We are having a great meeting."

Pastor W. C. Stewart writes: "Our meeting at Houston begins the second Sunday in June . . . We had a great Convention at St. Louis." The writer regretted to miss the Convention, but conditions prevented.

The Yalobusha young people's meeting will be held at Oakland June 9th. Miss Ruth McCormack is young people's leader in the association.

Dr. E. P. Alldredge says that Southern Baptists constitute the largest non-Gatholic religious body in America, having passed Northern Methodists in the last year. Southern Baptists number 4,389,417. The number of baptisms decreased last year, but there was a net gain in membership of 112,365. Southern Baptists were almost alone in having an increased Sunday school attendance. Total gifts for all causes in 1935 were \$26,888,567, a gain of nearly two and a quarter million over 1934. Total gifts to benevolence in 1935 were \$4,624,515, a slight gain over 1934.

ASHLAND REJOICING

For many years the good old Baptist Record has been coming into our homes and it has brought information about the doings of our Great Baptist denomination in the state and out of it; and the news about new churches being erected. It made our hearts sad as we looked at the old building we had here in Ashland as we carried our children there from Sunday to Sunday to worship God. The old building was around sixty-five years old—a two story structure of wood material from the forests around Ashland. It was built back in the days when the old pine tree was the king of the forest and supplied practically all of the building material of that day. The old building had become dilapidated. The floors had a high ridge running through the center of the building caused by the settling of the outer walls; the doors and windows were rickety: each gust of wind that passed was likely to rattle out a panel in the door or pane of glass in the window. The lights were from gas lamps with flimsy mantles. Some times a stray bug would strike a mantle or the feed pipe would become clogged. Then it was too bad for the preacher to be forced to break off right in the middle of a great sermon and wait for the restoration of the light. Some times the connection would be lost and the preacher would wind up by giving us a new deal.

About six months ago the faithful decided that they would launch out into the deep and see if they could not change the old order of things in this little village that got its name from the home town of that great Henry Clay. During these eventful six months the Baptists here have had to depend upon the generosity of the Methodist denomination and the trustees of the Ashland High School for a place to worship and as the weeks would come and go sometimes we would grow weary and think, perhaps we had made a mistake in trying to change the order of things here in this quiet village of ours. But as we thought about the matter during the day and dreamed and prayed about it during the night, each new day would bring inspiration and courage to that faithful few as they remembered that the reward was promised to those who were faithful unto the end.

Last Sunday morning we marched to the place where that old Baptist church had stood for all these years as a faithful sentinel guarding the Baptist ideals of this community and proclaiming to the world that it was the home of the greatest family in the world—God's family in the village of Ashland.

When we reached that point we found that the old building was gone and that we were confronted with a beautiful brick church with

concrete steps, a concrete porch with marble slab in front announcing that the old church had its beginning in 1872 with some of the names of the gallant men connected with the old and its first pastor; and the new with its 1936 beginning with its pastor and the committees who performed a task so well. We stood before this building admiring it and ready to go in for our first worship service.

When we went into the building we found a clean stained floor, the stage well arranged with its stand and beautiful stained railings around the front of the stage, comfortable opera chairs for the choir, beautiful light colored pews that were so inviting to the congregation. The soft electric lights that had replaced the old gas lamps made the night service, a service that will be long remembered as the red letter service in the religious life of Ashland Baptist Church.

When we went in to open the Sunday school services on that beautiful spring morning with such inviting surroundings we could not think of anything more appropriate to read for the morning lesson than the 30th chapter of Psalms and especially did we get comfort out of that 5th verse where it says "Weeping may endure for a night, but joy cometh in the morning." We had had our mourning during these months of waiting but great joy dawned upon us on that eventful morning. We had 100 in Sunday school attendance and the church was filled to hear the first message of our beloved pastor, Rev. Jas. B. Parker, who was at his best on that occasion.

The fifth Sunday in May has been designated as home coming day and we desire the presence of all members of the church both present and former who can possibly attend. We are extremely desirous of having with us the present pastor of the church and all former pastors who are able to attend as well as all of the preachers who have ever held a revival in the old church during the years gone by. To the editor, Dr. Lipsey, and Dr. Gunter, our very efficient and faithful Secretary, do we extend a very cordial request for their presence and participation in the program on that occasion.

Yours for service in the Master's Kingdom,

J. W. Gresham.

It is said that the Woolworth stores will sell no more toy pistols.

Syrup of Black-Draught

Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

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Apply Gray's Ointment
Used since 1820 to give relief to millions—the best testimonial of merit. 25c at drug stores.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for May 31

Golden Text: "This do in remembrance of me." Luke 22:19.

"Through the Lord's Supper there is the look backward to the atoning Christ whose body was slain and whose blood was shed for the redemption of sinful men. There is the look upward to the reigning Christ who occupies His mediatorial throne. There is the look inward upon the devout soul which should make itself ready to discern the body of the Lord. There is the look outward which observes the ordinances publicly in order to show forth the Lord's death. And there is the look onward to the consummation when the Lord shall come in great glory."—Dr. H. C. Moore, in "Points for Emphasis."

The Prince of Peace Prepared for His Passion

It is probable that the Lord was spending the nights of this last week in Bethany, in the home of the three friends to whom He had grown dear through association and through the conferring of benefits, one of which was the restoration of one of the number to life. During Thursday of this week, the day ending at sundown, and our Friday, the Jewish sabbath eve beginning then, He sent His disciples, Peter and John, to prepare for the Passover Feast. They found and prepared the upper room, direction for the finding of which He had given them. Here occurred on the evening of the day, which was the beginning of Friday, the incident of the washing of the disciples' feet. Here they ate the Passover, at the close of which He instituted the Lord's Supper, delivered the farewell discourse recorded in John 14-16, offered His high priestly prayer (John 17), and went thence after singing a hymn, to the garden of His agony and arrest.

Preparation is the keyword of this whole passage. In accord with this proposition let us note:

I. The Preparation of Earth.

(Vv. 1-2).

We are told in this passage that the leaders of the Jewish people were seeking to put Him to death. While Luke mentions only the chief priests and the scribes, and Matthew (26:3) mentions the chief priests and the elders, Mark (14:1) mentions, as does Luke, the chief priests and the scribes. So we get the fact that all three classes of the leaders were agreed on the act of putting Jesus to death: (1) the elders, the civil rulers, (2) the chief priests, the religious rulers, (3) the scribes, the moral rulers. Every power of His people on earth, every authority among them, was now in conference, plotting to destroy Jesus. This was the preparation of earth. His own people were here bringing their refusal to receive Him to its ultimate, predestined fruit.

As I pause in the act of writing

these words, it is dark outside my study window, but dark with the darkness which begins to grow toward the dawn. I hear the notes of varied birdsong as the Shakespeareans and Shelleys of the shrubbery, the Scotts and Byrons of the flowering brush, and the Longfells and Wordsworths of the woods, open their tiny throats that the music imprisoned within them may find vent while they herald the dawning day which He has given. And I fall to wondering why His own people, of all His majestic creation, should be alone that part of creation which refused, rejected, repelled, expelled, banished Him from His own earth. Here we find men taking counsel how they might do Him to death.

But they hesitate, and why? "They feared the people." Ah! That was the reason! The common people were true to Him right up to the last day. The common people, the untrained common people, left alone, might have loved and honored and trusted and accepted Him, but they were led astray by evil counsel which they did not perceive to be evil. It is ever thus. The ignorant follow their leadership, whether that be good or bad.

This then, was the preparation of earth: The leaders of His people taking counsel and considering ways whereby they might get Him into their power and kill Him, before or after which event they might hope to turn the people also against Him, and thus secure anew their hold upon this people. So they had recourse to the forces of wickedness and allied themselves with the hordes of hell.

II. The Preparation of Hell.

(Vv. 3-6)

"Satan entered into Judas who was called Iscariot, being of the number of the twelve." How does this come about, that Satan enters into and possesses a man? Makes a human soul his abode and a human life his agent? I do not know: I only know he does it. He "entered into Judas" and Judas "went away." Satan entered into Judas, and then Judas, not Satan, Judas, Judas, went away, "And communed with the chief priests, and captains, how he might deliver Him unto them." The betrayal of Jesus was the sin of Judas, Judas who gave place in his heart to the devil, Judas who sold himself into bondage unto Satan to work the will of Satan, Judas who became an ambassador of hell to work the will of the wicked against the Son of God.

"They were glad, and covenanted to give him money." The constituted leaders of the Jewish people became the hunting hounds of hell on the track of the Lamb of God. The murky darkness of the dark regions of the damned fell upon the souls of the loftiest authorities of the Jewish people, and these authorities lent themselves to work the will of the enemy of God. How they must have chortled as poor Satan-mastered Judas stood before them and bartered with them for the blood of Jesus! They had been casting about in their minds for some means of getting Jesus into their power, and suddenly, here comes one of His own students and proposes to sell

Him! What rare good fortune was theirs! What luck!

I can not agree with the idea that Satan drew near Jesus now, for the first time since the temptation in the wilderness. Satan had not been idle through the years of our Savior's ministry. He had faced our Lord at every turn, in tempest's fury and heavenly calm; at morning, noon, and eventide; in the parching desert and on the bosom of the singing lake; in mountain fastness and in the flowering vale; in festal hall and in the somber death chamber. The devil had retreated from one ditch to another, but he had never slept on his job, had never sulked in his tent, had never relaxed his vigilance to the loss of any coign of vantage. He had fought every inch of the way, had contested every crook and corner of every trail of his grudging retreat. And now his diabolical craftiness and watchfulness and shrewdness were being rewarded. Somewhere in the last he had found Judas willing to listen to devilish suggestion and had seduced him by bits until Judas yielded himself wholly to work the wish of his new master. Now were drawing near the hour and power of darkness, and hell was preparing this Passover, blackest for a while, and then forever brightest of all the Passovers in history.

III. Preparation of Heaven.

(Vv. 7-38)

Here the heavenly minded host, the fatherly hearted Savior, makes preparation of His own for the crisis at hand. See how He prepares His own for the crisis at hand and for all the crises which they shall face throughout the long years. He sends Peter and John into the city to find the room where He with them and the others of His chosen circle should eat the Passover. No doubt the owner of the guest-chamber had agreed to let it to Him and His for that occasion. No doubt this agreement had been secret, that His enemies might not know where to find him yet, that Judas might not know whither to lead them until this preparation of the powers above might be accomplished.

So He gave Peter and John a sign and a password. The sign was a man carrying a pitcher of water. This man was to pass along a given street, or a designated corner, at a stated time of day. Peter and John were to be stationed where they would see him. They were to follow him into the house whither he would go, and were to give the master of the house the password, by which he would know they came from Jesus. And when all this was done, they were shown the room furnished.

Peter and John made ready and, when the hour for the Passover came, the company, the family gathered, for, mark you, the Passover was a family feast, and here was a family. The Lord stood in the relation of father, the disciples stood in the relation of children. He had said (Matthew 12:50), "Whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." Here, then, is the new family, the family of the heavenly.

With them He ate the Passover, Judas being with them through a portion of the meal, I think. There are difficulties here in determining the exact order, but it seems to me John gives the correct order, if I understand him (13:25-30), though it would disturb me very little to know that Judas partook of the memorial supper. Many a Judas has since partaken of it outwardly. The ceremonial of the Passover having been observed, the ceremonial during which wine was four times tasted at different periods of the meal, our Lord partaking each time until the last. He did not partake of what they knew as the cup of joy, though the disciples seem to have done so.

Following this cup, the Lord instituted what we know as the memorial of the Lord's Supper (Vv. 19, 20). He blessed and broke a loaf of bread, He gave thanks and broke a loaf of bread, gave to each of them a portion of it and told them to eat it; because He chose to make it the symbol, the signification, the representation of His body, broken like that loaf of bread for their sakes. They were to let the morsel they ate say something to them. It was not that it did anything to them, but that it said something to them. In like manner the wine also, as often as they drank it should remind them, speak to them, of His blood poured out for them. The bread and wine partaken of in the supper would serve as a means of reassuring them of His love and devotion and provision for them. Thus the observance of this memorial rite would in all ages stay and steady fainting hearts, fan flickering fires of faith, impart the far bright vision to tear-dimmed eyes, lend fresh strength to weary hearts, all by the fine process of bringing into the minds of those who should partake of it the memory of Him and of His sacrifice for them.

IV. The Preparation of Himself.

(Vv. 6-38).

"For their sakes I sanctify Myself, that they themselves also may be sanctified in truth." (John 17:18).

In these words our Lord declares that He was preparing Himself, "am sanctifying" is the language—to the work ahead of Him, the work of meeting the crisis of the coming hours. He was preparing Himself in getting them ready, as a man who is preparing himself for a journey gives directions to the members of his household before he leaves. And in getting them ready, He is getting Himself ready, making Himself meet for the ordeal through which He is to pass to His throne. He is reading into the Passover at long last its real meaning, as He girds Himself for His agony

(Continued on page 15)





DEAN W. H. SUMRALL

Dr. W. H. Sumrall has been a splendid co-administrator with President Nelson and has made many fine contributions to the academic life of the college.

RELIGIOUS ACTIVITY PROGRAM OF THE 1935-1936 SESSION

Our religious activity program of the current session has seen a continuation of the substantial activities of preceding sessions in this field and has included in its scope three new unit activities to care for increased interest in this phase of the college life. Throughout the entire program there has been a greater degree of consistency of effort. It is the feeling of leaders in these activities that there was a more definitely sustained morale in the religious organizations than we have had heretofore.

The religious activity of our students is promoted through these unit groups; five Sunday school classes, eight college B. Y. P. U.'s, the Ministerial Association, the Noonday Prayer Meeting, and an After-church Club. Each of these unit activities is well organized with a full staff of officers and committees. All the religious activity work of the college is coordinated through the activity of a supervisory religious activity council known as the B. S. U. Council. Every unit activity is represented through its president in the meetings and activities of this council.

In the activities listed in the foregoing paragraph and in similar activities in other communities of our immediate vicinity, ninety-one per cent of our 1935-1936 student enrollment participated. The enlistment program of the organizations was sustained throughout the year in a commendable way. Records of the B. S. U. Council reveal that over 6,000 pieces of written or printed publicity and over 3,000 personal contacts were used in the enlistment activities during the session.

The activities within the various religious activity groups were of a fine and continuous type. More than 150 different official positions in these organizations offer training in denominational leadership. In addition to these official positions within the unit organizations, there are opportunities for training through program planning, program participation, and committee work. Among the many activities of the session those most worthy of individual commendation are the devotional,

extension, financial, and inter-collegiate activities.

The devotional activities of our students center in the Noonday Prayer Meeting, the semi-weekly meetings of the Ministerial Association, the Mid-Week Prayer Service. The Prayer Mate Movement, and the After-Church Club. The Noonday Prayer Meeting is held six days each week and records an attendance of from 35 to seventy-five students each day. A different student conducts the devotional talk every day. The Ministerial Association meetings twice each week are made very helpful through devotional periods conducted by the students and by invited guests. The Mid-Week Prayer Service is not only well attended by our students but has been promoted by them through the Ministerial Association during our pastorless period. The Prayer Mate Movement is not an organized group. From fifty to one hundred students voluntarily select for themselves prayer-mates. Each prayer couple then meets daily at some time and place acceptable to the two participants. Because of the personal and informal nature of the movement, we purposely avoid keeping a roll of prayer mate participants. The After-Church Club was begun this session. At the conclusion of the evening preaching service on Sundays, approximately seventy-five students voluntarily meet in the church for a "fireside chat" about personal problems in Christian living. Several instances of reconsecration of individual students have come because of the fine work of this group.

The extension activities of our students are promoted by the Ministerial Association. This phase of our work is one of the most commendable. Once each week student groups conduct services of visitation missions in the homes for aged, hospitals, and jails in Jackson. CCC Camps in this vicinity are visited at frequent intervals. It is the consensus of opinion that these extension activities have experienced during this session an unprecedented success.

Our religious activity program calls for the expenditure of a mentionable amount of money in the course of the session. The students provide the necessary financial support through the student budget of the Clinton Baptist Church. Through agreement with the Board of Deacons, fifty per cent of the amount contributed by Mississippi College students through their student envelopes reverts to the student fund. From this fund the students purchase all necessary B. Y. P. U. quarterlies and supplies, poster and advertising materials, supplies for the heavy round of religious activity, socials and banquets, traveling expenses for guest speakers, and the like. In addition to these provisions, the students have added greatly to the special furnishings of our local church. A large part of the cost of two pianos and all the cost of a large number of kitchen and dining room furnishings necessary for church banquets. The loyalty and generosity of our students in contributing from their meagre funds have impressed all of us.



ALUMNI GYMNASIUM

Though we do not believe that physical culture supersedes in its importance the other phases of college education, we do recognize the necessity of strong bodies for well trained minds and hearts. This building serves our students splendidly in our physical education program.

Our students have been active also in matters of intercollegiate religious activity. Approximately 50 students attended the State student convention in Oxford, thirty attended the Southwide B. S. U. Retreat at Ridgecrest, North Carolina, and many of our students participated in the statewide spring retreat held on our campus. In the summer revivals several of our students played significant parts. Frank Huffman, one of our 1937 seniors, was elected to the state presidency of the B. S. U. work. One hundred and thirty subscriptions were secured for the Baptist Student Magazine, official organ of the Baptist Student movement.

The recently installed B. S. U. Council has announced its policy for the 1936-1937 session as inclusive of plans to go BROADER in enlistment, DEEPER in sympathy with all student problems, CLOSER in personal walk with Jesus, and HIGHER in the degree of sacrifice for the attainment of Christian principles.

With a fine heritage of splendid accomplishments in the field of student religious activity, Mississippi College looks forward to the new session with keen anticipation of epoch-making experiences in the spiritual life of the student body.

JOURNEY TO WEST VIRGINIA J. G. Chastain, Sr.

The writer of these lines left Lexington March 30 headed for the National Huguenot Convention to be held in Charleston, W. Va., April 17 to 19. This journey of 1,057 miles was broken by many stops along the way, to visit dear friends and relatives. I spent ten days most happily at South Pittsburg, Tenn., with an only living brother, two years my senior and a pious Baptist deacon, but unfortunately a rheumatic shut-in. At Lynchburg I spent two days with our own Dr. John H. Buchanan and family, speaking once in their church and again before a District Workers' Conference held twelve miles out.

From Lynchburg to Charleston we traveled nearly all day, following the windings successively of

three rivers, the James, Greenbrier and Kanawka, shut in on both sides by lofty mountains.

Our National Huguenot Society extends from ocean to ocean and from New York City to Miami, Fla. It is fourteen years old and has about 300 members, representing some of the finest, most cultured people in America. Its sessions were highly entertaining and instructive, and its sweet Christian fellowship was a joy forever. Our queenly national president, Mrs. John T. McDougall, now of New York City, was born in Hot Springs, Ark., and her brilliant lawyer son, Reed G. McDougall, (24) our national secretary, boasts of being a former student of Mississippi Heights Academy, 1927-28. He grows eloquent and poetical as he sings the praises of Prof. and Mrs. J. E. Brown of Blue Mountain.

From Charleston I went 150 miles north, to Durbin, West Virginia, where I am visiting my daughter, Mrs. Geo. D. Naylor and family. I have preached every Sunday since I left home a month ago, and when I reached Durbin I found an appointment awaiting me; this I filled last Sunday, speaking before a packed and attentive audience. The Naylor family are hard workers; they have found here among these mountaineers a very needy and ripe field, and I consider they are doing missionary work now as truly as they did in Cuba where they labored as missionaries for many years.

HILLMAN COLLEGE

There is something characteristic, peculiar and distinctive that makes Hillman different from other institutions. There are other colleges whose credits are just as good, many of them have finer buildings, most of them have more elaborate equipment, and a few have campuses just as beautiful, but somehow when a girl spends a year in Hillman she never gets over her love for it, no matter what other school she may attend.

There is an intangible, indefinable, invisible something in the very atmosphere and environment of Clinton that draws people to it with a bond that is always unbreakable when they once yield to its charm. This bond of friendship and fellowship is not confined simply to the campus. It pervades the entire Clinton community, and it is this fine environment of Christian culture and refinement that is largely responsible for making Clinton such a remarkable and desirable school location.

For catalogue write M. P. L. BERRY, President, Clinton, Miss.

Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with DICKY'S Old Reliable EYE WASH Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. Dickey Drug Co., Bristol, Va.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Here I am at home again, having left Julia Frances' house after a visit of eight days. She was very much interested one day in going on a mole hunt with an older friend. They went through the fields to some traps of his, and there in the traps was the poor little mole, with his beautiful soft fur, and he was dead. I told her she could make a nice little purse out of his fur, but she thought they'd better have a nice funeral for him, and so they did.

The first letter is from a little friend whom I met for the first time last week, but have known her bright-faced mother ever since she was not many years older than Joy Durham. The little girl wrote this letter herself, and it covered more than two large pages with capital letters. I could read it all easily, too. Then comes a letter from our friend, Dorothy of Slate Springs, and an interesting one, too. See if you can solve her puzzle. I think I can.

The next letter, from a little girl nearly six years old, is also written by her own hand, and is very plain to read. She is going to write to us again real soon, as her postscript tells us, for she will certainly see this in print. This is certainly "Little Children's Week," for here is another printed letter, by Dan Stringer, whom his cousin, Sarah, calls little Dan Stringer. I don't know whether she means he is little, or that he has a father who has the same name. That is sometimes done. I know a girl who has been married sometime and she is generally called "Little Some Body," putting her name in instead of the words I've used. Anyhow, I think Dan's letter is the best one I ever saw from a little boy three years old.

I'm sure Mrs. Austin, whose letter has come last, will be pleased that she is put in these young folks company. She is full of distress about the unhappy condition of the world, and of happiness over the beauty of her blooming flowers. She is sweet and faithful, indeed, we have not among our members any one more faithful than Mrs. Austin in sending in her "dues."

Now I must close, with love to you all, from

Mrs. Lipsey.

P. S. I almost forgot to tell you that a young lady wants to form a new Jeannie Lipsey Club, and I'm writing to her about it.

Ezekiel

Ezekiel, the 26th book, was written by the prophet Ezekiel who was also a priest and the son of the priest Buzi. He was among the first company of captives carried from Jerusalem to Babylon. His messages were often in sign and symbols, his aim was to show the people the cause of their captivity. He prophesied before and after the downfall of Jerusalem. Chapters 1 to 24 are before the fall of Jerusalem and 25 to 48 are after the fall.

It seems that until now the people did not consider personal responsibility but were judged as a nation, or according to their fathers, but Ezekiel firmly tells them that each one is responsible for his sins.

The Israelites were bound together both by their national and religious life, and therefore thought no harm would come, although they had wandered so far away from God and heeded not the warnings of God's prophets, who were before Ezekiel. God gives to the people some great messages through the prophet Ezekiel. Here are some of

the words the Lord spoke unto Ezekiel, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."

When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way that wicked man shall die in his iniquity; but his blood will I require at thine hand.

Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Ezekiel 33: 7, 8, 9.

This shows the responsibility of both the deliverer and receiver of the message.

Question: Under what king was Ezekiel carried into captivity?

Mrs. Beulah Mayo

—o—

Silver Creek, Miss.,
May 14, 1936.

Dear Mrs. Lipsey:

I have a new toy man. My two aunts are at my home. We have twelve biddies, and we will start sending the Sunday egg money when they get grown.

I had a little cough this morning. My new toy man winks and smiles and looks serious.

Your friend,
Joy Durham Morgan.

It made me happy to get your nice letter, Joy Durham. And we won't forget about the egg money, when these twelve biddies grow up, will we? I was glad, too, to meet your mother and you last week in Clinton. Next time you are here, you must come to see me.

—o—
Slate Springs, Miss.,
May 12, 1936

Dear Mrs. Lipsey:

I am so glad that the month of May is here at last. May is my favorite month because it has lots of important days in it for me: Bethel church memorial, Mother's Day, pappy's birthday on the 10th, two of my playmates' birthday, one on the 16th, one on the 21st; one of my cousins has a birthday, on the 20th, and mine is on the 20th, too. So you see, May is a very busy month for me. As my birthday will soon be here I am sending my birthday offering, which is twelve (12) cents.

I enjoyed Mrs. Mayo's puzzles so much and I finally decided to try one and send it to you. Of course it won't be as good as Mrs. Mayo's but I did my best and I hope someone can find the answers to it.

1. Who was the grandfather of Samuel?

2. Who was the boy who had a brother that stole his birthright?

3. What was the name of the mountain from which the law was given to the Israelites?

5. Who was the father of Palal?

6. Who was the king that built the Temple of Jerusalem?

Next time I write I'll send a little poem that I made up or some jokes. I am sure all of the children could send a story, poem, or jokes and I wish they would.

We are having lots of good letters now and I hope we can keep it up.

Much love,
Dorothy Ladelle Doolittle

—o—

Taylorville, Miss.,
May 15, 1936.

Dear Mrs. Lipsey:

I am sending 10c for a little girl six years old. I am five years old but will be six the last day of May.

My grandmother reads the Children's Page to me, and I enjoy it very much.

With love,

Sarah Knight.

P. S. If I see this in print I will write you again. Little Dan Stringer is my cousin.

We'll be looking for your letter soon Sarah, for here this one goes into the paper! Thank you for the birthday offering.

—o—

Taylorville, Miss.,
May 15, 1936.

Dear Mrs. Lipsey:

Here is some money for a little boy three years old.

With love,

Dan Stringer

I think this is a mighty nice letter from a three year old boy. You wrote it yourself, didn't you? And thank you, Dan, for the money.

—o—

Taylor, Miss.,
May 19, 1936.

Dear Mrs. Lipsey:

Am sending \$1.00 for Jeannie Lipsey Club dues for May.

I'm wishing you great success in your Christian work this year. Sin is so great in our land that I feel at times we are a small band to fight for our Savior. We have a lot to be thankful for though: God has blessed us in numerous ways. Our deacon that has been sick over a year is able to be with us again, almost like one from the dead. We are grateful to see him in his place once more, he is frail, but his presence is helpful to us.

What about your flowers? Mine are late, been so much cool weather. I have zinnias, snap dragons, gardenia, balsam, six week stock ready to put out. Regal Lily is full of buds, Dahlias budding.

Isn't the earth lovely now? But heaven is so much more beautiful.

Yours in Christ,

Mrs. M. G. Austin.

This is lovely weather, Mrs. Austin, for us out in the flower yards, isn't it? You have lots of flowers getting ready to bloom. I have quite a number in bloom. Let me see if I can name them: Verbena, Calendula, Sweet Rocket, Larkspur, Ragged Robin, Pink Poppies, Physicaria, Petunia, roses, and others.

—BR—

IN MEMORY OF REV. J. T. DALE

—o—

A noble man from us has gone,
A voice we loved is still;
A place is vacant in our town,
That never can be filled.

God called him home,
We know not why,
To us it seems,
It was not his time to die.

The world knew not his toils and cares,
To give him great applause,
But bravely, with an earnest zeal,
He worked for his God's cause.

But his reward is not to be
The beat of human hands,
His record's in the book of life,
With him who understands.

His life was sweet, because of friends he made,
And the things in common he shared.

He wanted to live, not because of himself,
But because of people who cared.

It's giving and doing for somebody else,
On this, all life's splendor depends,

The joy of this life, when you sum it all up,
Is found in the making of friends.

He did his best to scatter cheer,
Day after day, year after year.
He knew the value of a smile,
Knew it always, well worthwhile.

To speak kind words, to do kind deeds,
To oft relieve his brother's needs,
His creed was, "Unto all men do,
Just what you would have done to you."

He had long weeks of pain and suffering knew,
His friends knew not what he was going through,
But he journeyed on his way,
Just a cheery word to say.

The Reaper called to him one day,
And then he peacefully slipped away,
He heaped up treasures; at the call,
What did he find? He found them all.

Not dead, but borne beyond the shadows,
Into the full clear light,
Forever done with mist and cloud,
He's where all is calm and bright.

He knew the way homeward, for o'er him,
About him love's radiance shone,
Bright was the pathway before him,
That led to the foot of the throne.

Sleep on brother Dale; such lives as thine,
Have not been lived in vain,
But shed an influence rare, divine,
On those that here remain.

Sweet be thy rest,
And peaceful thy sleeping;
God's way is best.
Thou art in his keeping.

A true friend,
Wincie Grady.
—BR—

Score one for the Board of Liquor Control in Ohio. These officials ban the advertising of liquor by pictures of women, dressed or undressed.

On the first Sunday after initiating a tithing movement, the offerings in First Church, Salisbury, N. C., doubled. Dr. A. C. Cree is pastor.

Rev. C. S. Green says in The Religious Herald: "Those who did not attend would want to ask: 'What did the convention do this year?' The answer: Virtually nothing from a news standpoint. It side-tracked the Social Service Research Bureau; gave little ear to Frank Norris' attacks on Kagawa and Dr. Truett (for his Federal Council of Church friendships); adopted certain recommendations of the Executive Committee, principal of which was the underwriting the expenses of the Baptist Brotherhood, and the instructions to elect for the convention a director of promotion to handle the Cooperative Program and the Hundred Thousand Club; and recommendation that the Home Mission Board revive its department of evangelism. Otherwise, there was much inspirational value, with the predominant note of optimism."

SKIN INJURIES Burns, Blisters, Scratches, etc.
To relieve soreness—
hasten healing—help
prevent infection—apply
at once, mild, reliable
Resinol

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Dist. B.T.U. Conventions June 8-26

Program

First Day

Afternoon:

3:5—Registration and Home Assignments.

5:00—Song Service—Come before His presence with singing Psalms 100.

5:15—Meditation — Be still and know that I am God. Psalm 48:10.

5:25—Welcome—And when they were come they were received by the church. Acts 15:4.

5:30—Response—I was glad when they said unto me, let us go into the house of the Lord. Psalm 122:1. By District President.

5:45—The Cross in the Mid-Pacific. Miss Itsuko Saito.

6:15—Play Time and Supper — The people sat down to eat and drink and then rose up to play. Exodus 32:6.

Evening:

7:15—Song Service and Meditation—And they sang praises with gladness and bowed their heads and worshiped. 2 Cor. 29:30.

7:40—Roll Call.

7:50—The March of forty years, and looking ahead.

8:10—Special Music.

8:15—Pioneering in Interior Brazil. Missionary Blonnye H. Foreman.

9:15—Good Night—I will both lay me down in peace and sleep. Psalm 4:8a.

Second Day

Morning:

(Keep the morning tryst with us)

6:30—And early in the morning he came again into the temple. John 8:2.

8:15—Song Service and Meditation—Open my eyes that I may behold wonderful things out of thy law. Psalm 119:18.

8:35—Conferences—

General Officers.

Seniors and Adults.

Leaders and Sponsors.

Intermediates.

Juniors.

9:40—Junior Memory Work Contest.

9:55—Intermediate Sword Drill Contest.

10:10—Open Forum — Present your problems.

10:40—A Japanese Girl of Hawaii Hears the Gospel. Miss Saito.

11:05—The Appeal of Lost Brazil.—Mr. Foreman.

11:10—The Appeal of Lost Brazil.—Mr. Foreman.

11:55—Committees appointed.

Announcements.

12:00—Lunch.

1:00—Meditation—And whatsoever things ye ask in prayer, believing, ye shall receive. Matthew 21:22.

1:15—Senior Speaking Contest.

2:15—Ye shall be my witness in Judea—The Association Secretary, Auber J. Wilds.

2:45—Report of Committees — Recognitions.

3:00—The Lord watch between me and thee while we are parted one from the other. Genesis 31:49.

Did you read this department of the Record May 14th? Watch this department next week.

—O—

COMMITTEE CORNER

For June 7

PROGRAM COMMITTEE—Juniors line the room with pictures of idols, and little images of idols if those can be found. Include in these, pictures of things which we idolize today, money, pleasure, etc.

Intermediates and Seniors. Since the programs are on Growth, have a chart on the wall on which is drawn first, an inch, then a foot, and then a yard. For the Intermediates the words "How much have you grown spiritually?" will be appropriate. The Seniors might prefer "How much has your faith grown?"

INSTRUCTION COMMITTEE —

Juniors—Arrange with the general director to have a demonstration memory work drill in general assembly. This will give the Juniors a chance to review, and also be a good example for the other unions.

Intermediates and Seniors — In keeping with the program on Growth it might be effective to have a poster on which a row of flowers are fixed, the stems being stuck through slits in the paper. As the questions (questions about faith) are answered, the little flowers are made to grow by pulling them up several inches out of the "ground." Similar flowers can be given out as reminders, with the words "Faith grows as we read God's word" on them. Or, the same chart that was used in the program can be used with ribbons for each group, so that the group which answers the most questions will be highest.

SOCIAL COMMITTEE — The guest book for this month might be fixed as a "bride book."

—BR—

S. S. ATTENDANCE MAY 24, 1936

Jackson, First Church	938
Jackson, Calvary Church	966
Jackson, Grif. Mem. Church	602
Jackson, Davis Mem. Church	127
Jackson, Northside Church	620
Columbus, First Church	526
Brookhaven, First Church	487
Laurel, First Church	404
Laurel, West Laurel Church	249
Laurel, 2nd Ave. Church	43
Laurel, Wausau Church	76
Mt. Oral Church (Jones Co.)	78
Bethlehem Church (Jones Co.)	95
Springfield Church (Scott Co.)	52

—O—

B. T. U. ATTENDANCE MAY 24

Jackson, First Church	124
Jackson, Calvary Church	156
Jackson, Grif. Mem. Church	199
Jackson, Northside Church	48
Columbus, First Church	171
Brookhaven, First Church	153
Laurel, West Laurel Church	118
Mt. Oral Church (Jones Co.)	56
Springfield Church (Scott Co.)	52

SALEM CHURCH, KEMPER CO.

Memorial services were held at Salem Baptist Church, Kemper County, on Saturday, May 9th, with one of the largest crowds in the history of the church in attendance. Two helpful and inspiring messages were brought by the pastor, Rev. J. R. Davis of Clarke Memorial College, and the song services were ably conducted by Rev. Wells, a member of the college quartet. At the close of the morning service flowers were carried to the cemetery and placed upon the graves, then a bountiful lunch was served in the oak grove adjoining the church grounds.

Another beautiful and impressive service was held Sunday morning. In honor of Mother's Day the pastor paid tender and loving tribute to his own and all other mothers, and an offering was taken for the Baptist Orphanage at Jackson. At the close of the morning service the Lord's Supper was reverently and touchingly observed.

A wide-awake Senior B. Y. P. U. has been organized at Salem and plans are being made for organizing a Sunday school and a W. M. S. in the near future.

Mary L. Poole.

Gholson, Miss.

—BR—

RESOLUTIONS

Adopted by West Laurel Baptist Church in Conference May 17, 1936

—O—

Whereas, brother W. E. Hellen, who has served for eight and one half years as pastor of the West Laurel Baptist Church, Laurel, Miss., has tendered his resignation as pastor of this church in order that he might enter the Southwestern Theological Seminary at Fort Worth, Texas;

Whereas, brother Hellen, during these years of service, has by his consecrated life been a blessing and a benediction to all those who have had the privilege of serving with him. And by his loving ministrations in times of trouble, and by his Godly walk he has been a blessing to the entire community, regardless of class or creed;

Whereas, by his highly constructive work, both in and out of the pulpit the spiritual life of Christians has been deepened, souls have been saved, 609 have been added to the church, the attendance of the Sunday school and B. T. U. have been doubled, the church debt has been greatly reduced, and the unpaid balance has been subscribed. All current expenses have been paid promptly;

Whereas, Mrs. Hellen, by her sympathetic kindness has endeared herself to all those who have known her, and by her untiring efforts in the Sunday school, and W. M. U. work she has been an inspiration to her co-workers.

Therefore, be it resolved by the West Laurel Baptist Church in conference:

First, because they have been unceasing in their labors to build up the Master's kingdom and because of their unselfish devotion to His cause at all times, we shall recall with heartfelt gratitude the work of brother and Mrs. Hellen among us.

Second, that our prayers and good wishes will attend these loyal, faithful servants of God wherever the Lord may lead them.

Third, that a copy of these resolutions be given brother and Mrs. Hellen, a copy be recorded on the minutes of our church and copies be sent the press for publication.

West Laurel Baptist Church, Laurel, Miss.

—BR—

C. E. Allmond reconsiders and remains pastor at Lebanon, Tenn.

H. B. Clark, a banker of North Adams, Mass., was elected president of the Northern Baptist Convention.

Dr. J. P. Kirkland, pastor of New Albany church, is the Mississippi member of the committee on Baptist Papers appointed by the Southern Convention.

A Jewish rabbi speaking in a Christian pulpit in Pasadena, Calif., said, "I stand in this pulpit and plead for a strong Christianity, and tell you that he who would worship the Hero of Calvary must himself be willing to go to Calvary."

I congratulate the churches of Mississippi on the prospect of hearing Dr. M. N. McCall make some missionary addresses. I labored most happily with him for three years in Cuba, finding him wise, tactful and congenial. If there is only one man in the world whom I could follow blindfolded, it is M. N. McCall.—J. G. Chastain, Sr.

A jury of white men in a federal court in New Orleans last week awarded \$2,500 damages to a negro family for the lynching of the head of the family. The judgment was against the sheriff at Labadieville and the bonding company for neglecting to protect the prisoner.

We were told by one of the ladies who stopped at the Jefferson Hotel in St. Louis the headquarters for the W. M. U. was made offensive by the conspicuous evidence of liquor. It was also headquarters for the Northern Baptist Convention, in which public protest was made against the prominence of liquor in the hotel. Some of the other hotels were not much better.

Commencement address of Judson College, Marion, Ala., will be made by Dr. J. J. Hurt of Jackson, Tenn. The sermon will be by Dr. E. F. Haight of the Baptist Bible Institute. At the final vesper service President Cleverdon will give the inspirational address, music by Judson Chapel Choir. Dates, May 29 to June 1. Five Mississippi girls are candidates for degrees.

How CARDUI Has

Helped Many Women

Cardui has helped thousands of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

Baptist Student Union

Blue Mountain College B. S. U. Whence Climb We?

"With hands dug snugly into the pockets of tweed or fur coat it is easy for us as Christ-loving peoples to make our way to the various services of the church. And we seldom realize that some, whether in summer or winter, have no outfits they may deem their 'Sunday-go-to-meeting' clothes. So engrossed in the B. S. U. activities on the campus proper did we become that only tardily was our attention called to the fact that perhaps others in the town besides the students themselves could be interested in, and even hungry for, Christ's message of goodwill. Therefore, to those who couldn't come to us we determined to go.

Now, on Sunday afternoons, through new-fallen snow or its slushy aftermath, in chilly weather or warmer we make our way to those who are waiting on the top of the hill. Our reception committee often meets us half-way, and from then until we reach the small frame house just beyond the fork of the roads we have the chatter of children's voices and the clasp of eager hands as company.

In winter, the song services and talks for both the grown-ups and children are held within the four small walls and in front of the great fireplace. But in fair weather and warmer we wish we were dual people, so that we could enjoy both the response of the older folks on the inside and the enthusiasm of the children in the yard.

At first the men on the hill could not be persuaded to come in, but now we find them leaning against the walls and even making occasional requests for hymns whose words have caught their attention. They listen as we talk—surely; they sing at times—yes; still, we won-

der if the interest in their faces comes from a desire to know our Lord. But the children—if only we can bend these twigs Godward!—are enthusiastic and keen. Little boys revel in the conquests of Moses and Joshua, and little minds have stored away many verses from God's Word.

Not only does the crowd on the hill grow; the same is true of the group of students becoming interested in the work. Thus, we can see no wonders performed in a mysterious way—we can only trust that somewhere, some Sunday we are saying the words and doing the things that will reach their hearts and be pleasing in the sight of Him who guides us in His own sure way. —Bula G. Lee."

The above article is reprinted from the May Baptist Student, and offers a glimpse of the contact some of our students are making with friends "on the hill."

As the last busy days of school crowd in upon us, we are realizing more forcefully than ever that the members of our senior class will be greatly missed in B. S. U. work next year. However, we are hoping that they will continue to serve Christ wherever they should go as effectively as they have done on our campus. The new B. S. U. council is studying the book of Methods in preparation for work next year. Miss Mary D. Yarborough was speaker for the last noon-day prayer meeting of the session on Sunday, May 24. At an impressive camp-fire service Mrs. Crawley also brought us a parting message. In September the report of Blue Mountain B. S. U. will be resumed.

—Eileen Stubblefield, Reporter.

A. J. COOPER

Atley, or A. J. Cooper of Fabens, Texas, died in the Baptist Hospital in Jackson, Miss., the 17th of May and was buried at Springfield, south of Morton, Miss., the following day. He was taken ill in his home at Fabens and was carried to Mineral Wells and from there was brought to the Baptist Hospital in Jackson and died after a few days illness.

Brother Cooper was a very fine singer, preacher, and soul winner and he baptized all through the year and years. He was pastor of the first Baptist church at Fabens, Texas, and was held in high esteem and who showed him and his family many kindnesses which can never be forgotten. For several years brother Cooper was associated with the evangelists of the Convention Board and was most of the time with brother Wade Smith. They made a mighty force in the kingdom of God and won many souls to Christ. They touched many lives and wielded a great influence for God and man. For many years brother Cooper and family lived in Clinton, where they made many friends and

where he and his family loved the splendid people there. From here they moved to Fabens, Texas, and here he was pastor of the First Baptist Church till he went home to glory.

It was while pastor at Fabens that he lost his oldest son who was about twenty years of age and was buried at that place. Little did we think that he would so soon join his son on the other shore.

Atley's wife was Miss Winstead of the Springfield community, reared by splendid Christian parents and educated in the best schools of the county and well trained, and she and her devoted husband stood side by side and "climbed the hills together" rejoicing as they went this Christian highway. Atley was 42 years old and left a devoted wife and two sons, a father and several brothers and sisters and a host of friends.

A large crowd assembled to pay a tribute of love to the life of this splendid Christian man and the preachers who took a part were: the pastor, brother Estes of Morton, brother Joe Canzoneri, brother

Wade Smith of Ft. Worth, Texas, and the writer.

As Jesus told His disciples just before He went away, saying: "I will see you again," so it will be that we will see Atley again.

In Christ,

W. R. Cooper

THE SEMINARY SINGERS By E. P. Alldredge Acting General Secretary

As most of our people know, there has been established at Nashville, Tennessee, the American Baptist Theological Seminary, for the training of Negro theological students and lay leaders in the Negro churches. This school was founded under the leadership of Dr. O. L. Hailey of blessed memory, and is jointly supported by the Southern Baptist Convention and the National (Negro) Baptist Convention. It is now closing its twelfth year of successful operation, with sixty students enrolled.

This Seminary has employed a group of six splendid colored boys—five singers and a pianist—to travel over the country, advertise the Seminary and give concerts and special programs of spiritual songs and entertainments for churches and church organizations, both white and colored.

They are under contract with the Seminary authorities, to whom they must report twice each month and to whom they are under bond to send one-fourth of whatever funds they collect from individuals and churches where they give their concerts.

These young men, headed by Mr. W. H. Adams, are high-minded, talented and worthy Christian boys. They represent a worthy cause, and render a splendid service to all churches where they give their concerts.

We wish, therefore, that all the churches and especially our Baptist churches, both white and colored, might know these boys, hear them sing, give them generous free-will offerings for their services and speed them onward in the good work which they are doing.

White's Creek Pike,
Nashville, Tenn.

TWO WEDDINGS OF INTEREST

Dr. and Mrs. W. M. Bostic, of Louisville, Ky., announce the engagement of their daughter, Mary Frances, to the Reverend Mr. W. O. Vaught, Jr., of Kansas City, Mo., and simultaneously Mr. and Mrs.

W. O. Vaught, of Utica, Miss., announce the engagement of their daughter, Anita Florence to the Reverend Mr. Sibley B. Burnett, of Jackson, Tenn.

The weddings will take place in the chapel of the Southern Baptist Theological Seminary at "The Beeches," Louisville, Ky., June 26 at five o'clock in the afternoon. The weddings will be solemnized in a partial double arrangement. Dr. W. M. Bostic will perform the ceremony for his daughter and Mr. Vaught, and immediately following the Reverend Mr. W. O. Vaught, Jr., will perform the ceremony for his sister, Miss Anita Florence, and Mr. Burnett. These ministers will be assisted by Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, and members of the faculty of the Seminary will serve as ushers. Both Mr. Vaught and Mr. Burnett are graduates of the Seminary.

Miss Mary Frances Bostic was a teacher in the Winona, Mississippi, schools. Mr. W. O. Vaught, Jr., is State Baptist Student Secretary for Missouri.

Miss Anita Florence Vaught was teacher of Home Economics in the Clarksdale High School in Clarksdale, Miss. Mr. Sibley C. Burnett is Registrar at Union University, Jackson, Tenn.

"So this is the Sphinx?"
Yes."
"The figure represents a woman?"
"Quite so. Impressive, eh?"
"Yes, I see she had bobbed hair."
—Ex.

WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to

find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through



Mrs. Batchelder

your brain. You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

"It Seemed As If Morning Would Never Come"

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

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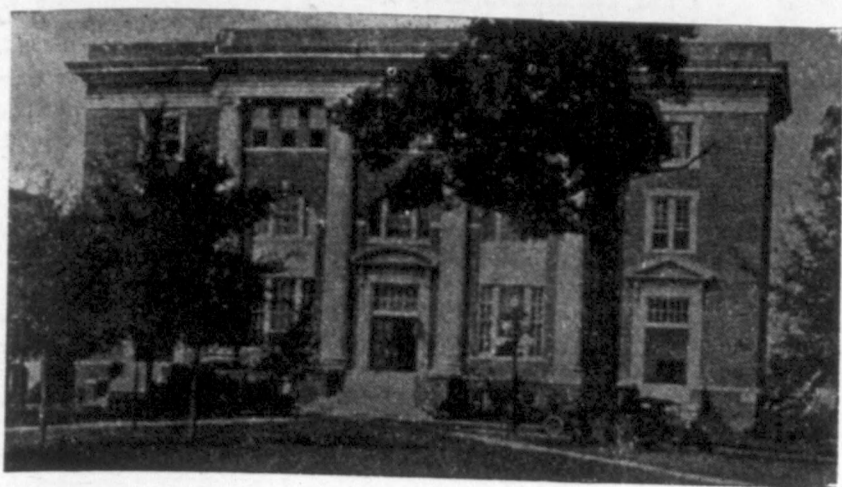
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THE LIBRARY

This handsome structure houses a priceless treasure of books and documents. Among the 15,000 volumes catalogued in the Mississippi College Library are many books and documents vital to the historical collection of Mississippi Baptists.

REV. J. P. HORTON

Funeral of Rev. J. P. Horton, Pastor Collierville, Tenn.

R. A. Morris, Holly Springs, Miss.

Theme: A Good Minister of Jesus Christ.

Text: I Timothy 4:6.

Out of my knowledge of brother Horton, I think he would rather have it said of him that he was a good minister of Jesus Christ than to have anything else in the world said and we who knew him know that may be truthfully said. I have been thinking of the elements that make a man a good minister of Jesus.

1. We would say that he must have a clear, definite experience of the grace of God. He must be a soundly converted man. There are no graces of character, no gifts of mind, no charms of personality that can take the place of such experience. He may be a good executive, able to administer in church organizations; he may be an eloquent orator, able to thrill with his eloquence; he may be a good social mixer, able to make personal friendships, but he cannot minister to sin-sick souls unless he knows the remedy for sin by personal experience. A man who does not know the Lord, not know about Him, but know Him, has no business in the ministry.

2. His work must be a calling, not a profession. He is in the ministry because of a deep conviction that God has called him into it. He is the chosen of the Lord; he is anointed of the Lord to be His messenger, to preach the gospel. God thus calls men to turn aside from professions to be His servants. He feels with Paul, "Woe is me if I preach not the gospel." Brother Horton loved to preach. For more than forty-two years he preached the gospel. During his last illness it was his great desire that he might go once more to his pulpit. The good minister turns his back on the opportunities the world offers other men that he may serve God faithfully.

3. The good minister of Jesus must have a clear grasp of the truth of God. He must know the Word of God and be able to present it clearly to others. He is dealing with the souls of men. Eternal destinies hang upon his ministry. He must give no one "wrong orders"

about salvation, or a life of service. Not only must he know the truth, but he must have the fidelity and courage not to compromise it. With a great love for those who differed from him, brother Horton was loyal to the faith of the gospel.

4. A good minister will have faith in the truth of the gospel he preaches. He will believe it with all his heart. There is no place in the pulpit for the doubter. Brother Horton believed the Bible was the Word of God. He preached it. To him the gospel was the power of God unto salvation to every one who believed. He preached it, expecting to see people saved.

5. The good minister loves people. Jesus, his Lord, loved people. It was charged against Him that He received sinners. No one who honestly sought Jesus was turned away. His heart overflowed with compassion. Pastor Horton had a genius for friendship; few men that I have known had his ability to make friends. I said this to one of my deacons as we sat talking of him. The deacon said, "He made friends because he loved people." I am certain I speak to some whom he loved into the kingdom. He loved Collierville, especially the people over whom God made him shepherd.

6. The good minister must have the servant spirit. Ministers have human weaknesses, and there is danger that they shall come to feel it is their right for people to show them consideration, especially in material things. Jesus said, "I came not to be ministered unto, but to minister." Paul said, "I have made myself servant to all, that I might gain the more." Brother Horton worked as servant. He literally gave himself to serve others. The sick, bereaved, sorrowing, troubled never looked to him in vain. Thousands call him blessed because of the help he gave them.

7. The good minister must be clean. In his own personal life, in his conversation he must honor Christ. His integrity must be unquestioned. Be ye clean that bear the vessels of the Lord must be kept in mind by the one who would be a good minister.

What of the rewards of a good minister of Jesus?

1. The love of the good people of his community. The hearts of God's people respond to such a life, and the life is enriched by their

love. This great assembly and these fragrant flowers testify how brother Horton was loved.

2. There is the joy of seeing souls saved under his ministry, and if there is joy in heaven over the sinner that repents, surely there is joy in the heart of the man God used in salvation. There is the added joy of seeing lives transformed, and people growing in grace and usefulness as he teaches them.

3. There is the approval of Christ as we seek to do His will, to know in the soul we have been well pleasing to Him: then when we go into his presence to hear His, "Well done, thou good and faithful servant."

4. There is the crown of life that He will give unto those who have been faithful. II Timothy 4:6-8.

5. There is the reward of following works. Rev. 14:13. The influence of such lives as this does not cease on earth when they come to an end. We shall miss him. We are poorer by his going away; we are richer by his having loved among us. Many have said, "I cannot realize brother Horton is dead and gone." Let us not thus think of him. But rather let us say with Robert Freeman in his little poem:

The Other Room

No, not cold beneath the grasses,
Not close walled within the tomb;
Rather, in my Father's mansion,
Living in another room.

Living like one who loves me.
Like your child with cheeks
abloom,
Out of sight, at desk or school book,
Busy in another room.

Nearer than the youth whom fortune
Beckons where strange lands
loom:
Just behind the hanging curtain,
Serving in another room.

Shall I doubt my Father's mercy?
Shall I think of death as doom?
Or the stepping o'er the threshold
To a bigger brighter room.

Shall I blame my Father's wisdom
Shall I sit enswathed in gloom?
When I know my friend is happy,
Waiting in another room.

The hour is gone, we come to the
end of the service, our closing salute to him would be:

"Servant of God, well done!
Thy earthly warfare's past;
The battle's fought, the race is won,
And thou art crowned at last.
Of all thy heart's desire
Triumphantly possessed;
Lodged by the angelic choir
In thy Redeemer's breast.

"O happy, happy soul;
In ecstasies of praise,
Long as the eternal ages roll,

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CAPUDINE

Thou seest thy Saviour's face,
Redeemed from earth and pain.
O, when shall we ascend,
And all in Jesus' presence reign
With our translated friend?"

Then we say:
Sleep on, beloved, sleep and take
thy rest;
Lay down thy head upon thy Saviour's breast.
We love thee well, but Jesus loves thee best.

Until the Easter glory lights the
skies;
Until the dead in Jesus shall arise;
And He shall come, but not in
lowly guise.

Only "Good night" beloved, not
"Farewell"
A little while, and all His saints
shall dwell;
In hallowed union indivisible.
Good night, Good night, Good night.

"TEXAS UNDER ONE FLAG"

Baptists of the Tarrant County Association, Texas, will present a drama, "Texas Under One Flag," each month during the centennial celebration, featuring one hundred years of Texas Baptist history. The W. M. U., under the leadership of Mrs. Paul W. Curtis, is sponsoring the program. Dr. Buford L. Nichols, pastor of the University Baptist Church of Ft. Worth, is promoting the work among the pastors and laymen.

The drama will be presented at 7:45 p. m., June 12th, July 10, August 14, September 11, and October 9; and the place of presentation will be the Baptist Center, 900 Burnett Street, in the heart of Ft. Worth.

Admission will be by ticket, and tickets may be secured free by sending a stamped, self-addressed envelope to Mrs. George W. Henderson, 3775 Sixth St., Ft. Worth, Tex.

While all visitors will be cordially welcome, visitors from other states are especially invited to this Baptist historical drama.

SUNDAY SCHOOL LESSON

(Continued from page 10)
in the garden and after.

Let us draw the curtain lest we look upon a scene too sacred for mortal eyes. Let us leave Him there at His sacred task!

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BAPTIST WORLD ALLIANCE VISITATION OF THE FAR EAST:

Incidents and Impressions
By Dr. Rushbrooke

Dr. and Mrs. Truett and I are approaching Shanghai as I snatch a few minutes to write these paragraphs. The days have been crowded, indeed overcrowded; and at one or two points we have had slightly to reduce the list of engagements. But the journey has been happy beyond our hopes or dreams in its revelation of the spirit and the achievements of our brethren. We had seen them in India and Burma, and lately have been with them in South China.

Chinese Baptists in Hongkong

I have no intention of writing the full story of our experiences. I thought I knew fairly well the Baptists of all countries, but one welcome surprise has followed another. I landed in Hongkong in bitterly cold weather which, following on tropical heat scarcely two days before, proved very trying. My first discovery was that in the British territory of Hongkong, including the leased area of Kowloon on the mainland, there is a strong Baptist work neither subsidized nor controlled by any missionary society. The pastor of the Hongkong church is the Rev. Cheung Man Chiu. His church has two preaching centers in the island and four on the mainland, with every indication that three of the six will ere long be self-supporting churches and in possession of their own buildings. Dr. Truett and I had the privilege, before leaving for Shanghai, of addressing a crowded and deeply interested gathering in Pastor Cheung's church.

Lau Fook, Slave and Christian Hero

Very interesting to me was the discovery of the name of Lau Fook. I have often told how the first Baptist church in South America was founded about seventy years ago by a Chinaman who sold himself into indentured labor in British Guiana, in order to be able to preach the Gospel to the indentured laborers there. Out of his work three churches grew up, one in Georgetown and two in the neighborhood. In Hongkong I found that Pastor Cheung had served the Georgetown church for eleven years (1911-1922); and from him I gained what I had long sought—the name of one of the most devoted souls in the history of Christian missions. Hats off to Lau Fook, the heroic founder of the earliest Baptist church in South America, who as an indentured laborer (virtually a slave) and the only Christian in a company of about three thousand Chinamen, started a remarkable work which still persists.

Hongkong: A Beauty Spot

For years I have cherished a mental picture of Hongkong which left me quite unprepared for the reality. I pictured it as a dull flat island, little but a mudbank, at the estuary of the Pearl River. Two days before arriving I began to discover my error; yet the sight of the colony astonished me. The fine buildings of Victoria, clinging tier upon tier to the sides of a steep hill some fourteen hundred feet

high, with the harbor lying between the island capital and Kowloon, form a unique panorama; and the impression at night, when streets, houses and ships are lighted up, is unforgettable. I had a warm welcome at Hongkong, not only from the Baptists but from others. The Rotary Club insisted on an address, which was also put on the radio; and the Y. M. C. A. on a lecture in the late evening just before I sailed.

On the Trail of Robert Morrison.

A thrilling experience was the visit to Macao, the ancient Portuguese settlement within less than fifty miles of Hongkong, where in the Protestant cemetery of the East India Company Robert Morrison is buried alongside his wife and two sons. How tersely and suggestively comprehensive is the inscription: "Sacred to the memory of Robert Morrison, D.D., the first Protestant missionary to China, where, after a service of twenty-seven years cheerfully spent in extending the Kingdom of the Blessed Redeemer, during which period he compiled and published a dictionary of the Chinese language, founded the Anglo-Chinese College at Malacca, and for several years labored alone on the Chinese version of the Holy Scriptures, which he was spared to see completed and widely circulated among those for which it was destined, he sweetly slept in Jesus."

In Macao are traces of Vasco da Gama and other heroes of Eastern adventure; but the most vivid picture a visitor will gain is of the ruined church with the cross towering over its remnants. The sight of this in 1841 inspired Sir John Bowring's family hymn "In the Cross of Christ I Glory, Towering o'er the wrecks of time." There is a fine Baptist work in Macao, and one of the members of the church is the widow of Sun Yat Sen, a fervent and zealous worker, with whom I had a brief talk after addressing the congregation.

Canton: China's Great Southern City.

Nearly a week was spent in Canton, where morning and evening Dr. Truett and I addressed large congregations in the beautiful and spacious Tungshan Baptist Church—seating about 1,800 people. The services were devotional and evangelical, and the interest intense and growing, so that when we left the Chinese pastor arranged for their continuance. The evening addresses were a frank challenge for Christian decision. Responses were many, and some of them exceedingly interesting. (One lady who came to see me on the Sunday evening seeking church membership is the wife of the Chief of Staff to the Commander of the South China army.) Dr. Truett's intense fervor, entirely devoid of sensationalism, won a response that would have astonished me if I had not witnessed its effects in Rio a few years ago. In Canton the Lord Mayor, whose wife is a member of our communion, entertained us at the City Hall. We had also to address many groups of students. In Canton as elsewhere we found the Chinese Baptists not only maintaining their churches, but initiating and supporting high

schools and other institutions. We were told that nowhere in China have our people developed greater strength than they manifest in this field of the Southern Baptist mission.

Canton is a progressive city, and owes much to its present Lord Mayor. New buildings in Chinese style are arising. The Sun Yat Sen Memorial Hall is one of the marvels of the East. Still more wonderful both in its present achievement and its larger promise, is the Sun Yat Sen University a few miles out from the city. It is planned on a vast scale, its campus covering an area of about three square miles.

Shiuchow: the Red Terror.

A journey to Shiuchow in the Kwantung province gave me some insight into the conditions under which work has been carried on during recent years. Mission buildings plundered and dismantled during the "Red" occupation, or occupied for long periods by government troops, are common features in parts of China; and even where the terror has passed rehabilitation has too often been impossible owing to the grave shortage of mission funds.

The Missionaries.

The missionaries are splendid—men and women alike. Of the kindness of their welcome I cannot speak too warmly; and our appreciation of their work rises with every passing day. I have named none in these informal jottings, solely for the reason that, if I had attempted an appreciation of particular persons, my notes must needs have become a catalogue of names.

Pastor R. E. McPheeters is being assisted this week in a meeting in Daniel Church, four miles south of Jackson, by his father, Rev. T. B. McPheeters of Meridian.

Rev. B. F. Wallace, Mississippian, accepts the superintendency of the Louisiana Baptist Orphanage. He has been pastor in Louisiana for 26 years, 15 of them at Parkview, Shreveport.

Mr. E. W. Henley, representative of Monroe County in the Mississippi legislature, writes to say that an injustice has been done him in publishing his name and vote "on the whiskey bill in the last legislature." He says, "I have always voted dry and intend to vote that way so long as I am a voter." We are glad to have this assurance from Mr. Henley and glad to pass it on. The Baptist Record never represented Mr. Henley as voting for the whiskey bill. On the contrary it gave his name as among those who voted against bringing up the bill. Mr. Henley did vote against bringing up the anti-beer bill, according to information given us by the clerk of the House. Of course we do not know his reason for so doing.

Rev. M. L. Oswalt of Jackson, R 3, has prepared a historical chart of Old Testament history which he believes will be of great assistance to students and Bible classes. It is his purpose to publish it for general distribution, along with an explanatory booklet. He is anxious that his many years of Bible study shall thus be of benefit to many others.

Dr. Clause of Bedford, Va., supplied Sunday for West Laurel Church.

The Southern Baptist Convention may go to Augusta, Ga., in 1945. It was in 1845 that the Convention began in Augusta.

The only time at the St. Louis Convention we noticed the chairs on the platform unoccupied by the executive secretaries and other higher ups was Saturday afternoon when the report on denominational papers was presented.

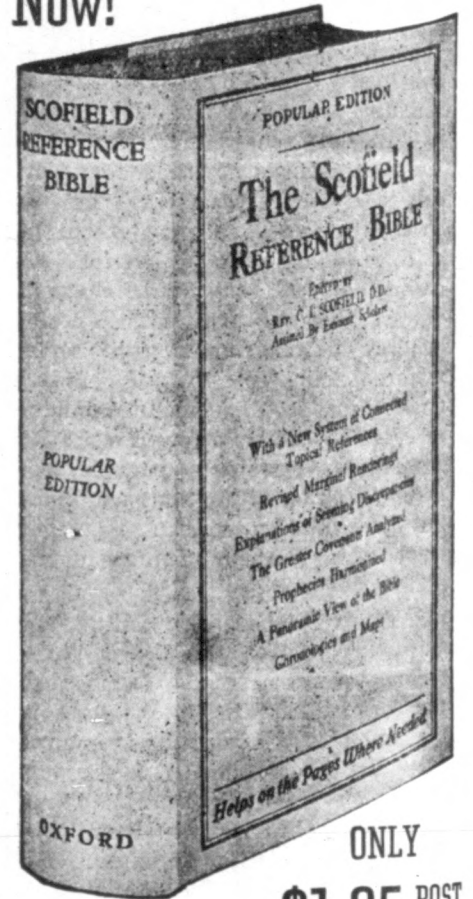
One of our exchanges noted the following inscription on the front of the Municipal Auditorium in which the Southern Baptist Convention met: "Democratic government will be the more successful the more public opinion ruling it is enlightened and inspired by full and thorough discussion. The greatest danger threatening democratic institutions comes from those institutions which tend to stifle all democratic discussions" (Carl Schurz). Good Baptist doctrine, but one singularly violated when the motion to table without discussion the report as to future worth of the Social Service Commission.

Wife—Did you notice the chin-chilla coat on the woman sitting in front of us at church this morning?

Husband—Er-no. Afraid I was dozing most of the time.

Wife—Um! A lot of good the service did you.

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